

000

FLORENTINE CODEX



[p.i]

000

Florentine Codex

General History of the Things of New Spain

FRAY BERNARDINO DE SAHAGÚN

*fray bernardo
de sahuagun*

[p. ii]

000

Book 7—The Sun, Moon, and Stars, and the Binding of the Years

Translated from the Aztec into English, with notes and illustrations

By

ARTHUR J. O. ANDERSON
SCHOOL OF AMERICAN RESEARCH

CHARLES E. DINGLE
UNIVERSITY OF UTAH

IN THIRTEEN PARTS

PART VIII

*With an Appendix consisting of the first five chapters of Book VII from the
Memoriales con escofas*

Chapter heading designs are from the Codex

Published by

The School of American Research and The University of Utah

Monographs of The School of American Research

Number 14, Part VIII

Santa Fe, New Mexico

1955

[P. iii]

000

5: Sahagún M-5 (1529-1590) 1953 NU7 Astec NU7

COPYRIGHT 1953
THE SCHOOL OF AMERICAN RESEARCH
All Rights Reserved

1000 copies

[p.iv]

CONTENTS

SEVENTH BOOK

	Page
First Chapter, which telleth of the sun.....	1
Second Chapter, which telleth of the moon.....	3
Third Chapter, which telleth of the stars.....	11
Fourth Chapter, which telleth of the stars.....	13
Fifth Chapter, which telleth of the clouds.....	17
Sixth Chapter. Here are mentioned the snow, the clouds, and the hail.....	19
The Seventh Chapter telleth of the year counter and the year sign.....	21
The Eighth Chapter telleth how they held in dread hunger and famine when One Rabbit ruled the year count, and what they first did when the year count of One Rabbit had not yet begun.....	23
Ninth Chapter, in which is described what was called "The Binding of Our Years," or "When the Years are Bound," [which occurred] when one by one the four year signs had reigned thirteen years and when fifty-two years had passed; and what then was done.....	25
Tenth Chapter, wherein is described the disposition of those who kept watch when the new fire appeared.....	27
Eleventh Chapter, in which is told what they did when it was seen and was evident that the new fire burnt out.....	29
Twelfth Chapter, in which is told [the manner of conduct of] all the people when the new fire was taken. And, when this took place, every one renewed his clothing and all the household goods.....	31
<i>Appendix: Text of Sahagún's Memorials con Encomiendas, Comprising a Part of Book VII.....</i>	33
First Chapter, of the sun.....	34
Second Chapter.....	38
Third Chapter, of the stars called Ganner and Pollux.....	60
Fourth Chapter.....	64
Fifth Chapter.....	72

[7. I]

LIST OF ILLUSTRATIONS

following page 38

Page from *Florentine Codex* (Chapter 12)

Page from *Memorias con excolios* (Chapter 2)

1. Sun
 2. Moon
 3. The rabbit in the moon
 4. Eclipse of the moon
 5. Comet
 6. Comet's tail
 7. Stars
 8. The winds
 - 9-10. Lightning
 11. Clouds
 12. Rainbow
 13. Ice, snow, and hail
 14. Storing food against famine
 15. Delivering children into bondage
 16. Boring new fire on the breast of a sacrificial victim
 17. New fire in the temples
 18. New fire taken to homes
 19. Breaking and throwing away household goods at the end of the fifty-two-year cycle
 20. The calendar wheel
 - 21-22. Sun, moon, stars, and other natural phenomena, from *Primeros Memoriales*, Cap. 2.
- [p. vi]

S: Sahagún M-5 (1529-1590) 1953 NU7 Astec NU7



**BOOK SEVEN—THE SUN, MOON, AND STARS,
AND THE BINDING OF THE YEARS**

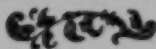
El septimo libro, trata
del sol, y de la luna, y es
trece, y del año del juti
len.

[p. vii]

De la astrologia

SEVENTH BOOK, WHICH TELLETH OF
THE SUN, AND THE MOON, AND THE
STARS;¹ AND OF [THE CEREMONY] OF
THE BINDING OF THE YEARS.

INIC CHICOME AMOSTLI, ITECHPA TLA-
TOA IN TONATIUH: YOAN IN METZTLI,
YOAN IN ÇIGTILALI, YOAN IN TOXIM-
MOLPIA.



First Chapter, which telleth of the sun.

The sun: the soaring eagle,² the turquoise prince,
the god.

He shone, cast forth light, sent forth rays [of light]
from himself. Hot, he burned men—he burned them
exceedingly, and made them sweat. He turned men's
skins brown, darkening them, blackening them, blister-
ing them.

Every two hundred and sixty days, when his feast
day came, then his festival was honored and cele-
brated. They observed it on his day sign, called Nahu-
olin. And before his feast day had come, first, for
four days, all fasted. And when it was already his
feast day, when first he came forth, when he emerged
and appeared, incense was offered and burned; blood
[from the ears] was offered. This was done four
times during the day—when it was dawn; and at
noon; and past midday, when already [the sun]
hung [low]; and when he entered [his house]—
when he set; when he ended [his course].

And early in the morning it was said: "Now he
will work; now the sun will labor. How will the day
end?" And when night fell, it was said: "He hath
worked; the sun hath labored." When he issued forth
[at dawn], sometimes he was blood-colored, bright
red, ruby-red. And sometimes he was quite pale,
white-faced, pallid, because of the clouds—a mist, a

Inic ee capitulo, itechpa tlatoa in tonatiuh.

Tonatiuh, quauhtlecanitl, xippilli, teutli.

Tona, tlancetia, motonameoria: tototqui, tetlati,
tetlatati, teitoni: teitlileuh, teitlilo, teicacapotla, teit-
tlacaleuh.

Matlacotalica, ipan epoalli, in ilhuuhquicpa: in
ilhuicauhtliloa, ilhuicauhtliloa: ipā quimatliloa, in
icnal itoa naolin. Auh in aiamo quica ilhuuh: ach-
topa, nauilhuil, nepaculoa. Auh in icnac ic ipan
ilhuuh, in icnac iancuicā, oalquiza, oalmomana,
oalpetzini: tlenamacoia, tlacmonilo, nepa. In hān,
muchioia nappa, cemilhuil: icnac in icatzinco, iol
nepitla tonatiuh, ioan icnac in ic omotzcaloa, in ic
omotpiloa; iol icnac in oncalqui, in cnaqui, in
omotzinco.

Auh in icatzinco, micoia: ca ic nequiza, ic tlacozt
in tonatiuh; quen vetzia in temilhuil. Auh in oioac,
micoia: ocoque, oclacot in tonatiuh: inic oalpo-
mana, in queman uel catic, chichilic, tlapalic. Auh
in queman, can italcot in can canatzac, can cocot-
tuh: ipampa in mictli, in mixamitl, ocoque miapan-
itl, miquicauhtl, in iaco motera.

1. The reader is referred to the *Memorias del autor*, in the Appendix to this book, edited from Francisco Paso y Troncoso, ed.: *Memorias del autor de las obras de Alonso Viceroy por Fray Bernardino de Sahagún: edición facsímil de los códices manuscritos en lengua nahuatl* (México: Museo y Museo, 1907).

2. *Quauhtlecanitl*: eagle with the fiery crest, according to Rafael García Salazar in *El lenguaje náhuatl en sus orígenes* (Pinar del Río: Imprenta del Estado, 1909).

796
821

heavy pall, or clouds of many colors—which were spread before his face.

Eclipse of the Sun

792
821

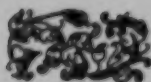
When this came to pass, he turned red; he became redoubt and troubled. He faltered and became very yellow. Then there were a tumult and disorder. All were disquieted, unnerved, frightened. There was weeping. The common folk raised a cry, lifting their voices, making a great din, calling out, shrieking. There was shouting everywhere. People of light complexion^a were slain [as sacrifices]; captives were killed. All offered their blood; they drew straw through the lobes of their ears, which had been pierced. And in all the temples there was the singing of fitting chants; there was an uproar; there were war cries. It was thus said: "If the eclipse of the sun is complete, it will be dark forever! The demons of darkness will come down; they will eat men!"

[783]

Tenatch quail.

In locis: mouchia, y, chichihuitomana: nec thaca manj, nec thaca ca, ca macuacaytimanij: oca thacoquia: niman ic thacumani, thacal comonij: no-acomunale, necumani, nemanicila, nechoquillo, thacoquinthia in macualli: necropico, necompapilo, thacoma, thacostralo, toiryon: oioalli mura, Thacatalmicos, malinica, nepos thacoquinile: nehoacato: sah in terepua, nuchonico, thachalotoc, thacoacato: ic miania, itla thania, in quale muanah: conlainon: calicomonque, in tairiziani, tequapini.

^a Picturatiore et, tamen, de correspondente grupo in the Nahuatl are similar (Appendix to this volume), where the phrase is translated "homines de coloribus flavis y non flavis."



Second Chapter, which telleth of the moon.

The moon (Tecuicacatl).

When he^a newly appeared, he was like a small bow, like a bent, arrow tip ornament—a small one. He did not yet shine. Very slowly, he went growing larger, becoming round and disc-shaped. In fifteen days he was completely rounded and filled out, as he became entire and mature. And when he waxed full and round, then he appeared, then he arose there at the place where the sun appeared. When it was already dark, [he was] like a very large, earthen skillet—very round, circular. [He was] as if red, a bright, deep red.

And after this, when he had already followed his course a little, when he had risen high, he became white. It was said: "Already he shineth; already the moon is brilliant; already he giveth forth moon-beams." He was then seen to be pale, very white. Then appeared [what was] like a little rabbit stretched across his face. If there were no clouds, if it were not overcast and covered by clouds, like [the sun] he shone, and it was like daytime. It was said: "[It is] almost [like] day; everywhere it is bright. Light is spread everywhere."

And when he had completely reached and attained his brilliance, for as many days as he had thus waxed and been round, little by little he again grew small; he became smaller. Again he became as when he had newly appeared. Gradually he waxed and proceeded to vanish. It was said: "Already the moon is dying; now he slumbereth soundly—he falleth into a deep sleep. It is already toward morning, near dawn, when he ariseth." And when he had completely disappeared, it was said: "The moon hath died."

Inic vane capitulo, itechpa tlatoa: in metzli.

Metzli: tecuciztecatl.

In icoc iancuican, oalmomana colontli: iuhquin tēcanecuiltli, tēcanecuiltontli, aiamo tlanestia: can iulian, weistini, malacachiubtiuh, teulacachiubtiuh. Castolica, in vel malacachiui: teulacachiui, in vel maci, in chicaoa. Auh in icoc, vel oiaoliuh, omalacachiuh, inic uel neci: inic oalmomana, in ompa iquican tonatiuh: in icoc ie tlapoicoa, iuhquin comalli, veipol: vel teulacachtic, malacachtic: iuhquin tlapalli, chichilic, chichilpetic.

Auh quincoc, in ie achi quicahua, in ie, oalcoquiza, itzaia: mitoa ie tlachia, ie tlanestia, in metzli, ie mextona: itzalectic, vel itza, inic morta: inic neci, iuhquin tochtē, isco vetzot: intlacano tle miltli, intlacano mimos, mitemi: iuhquin tona, ie tlaneci, mitoa ieh on cemilhuil, uel tlanahona: tlanahonamani.

Auh in jencac, ouelacic, ouelmacic, itlanestilis: in iaquilhuil, ie veia, malacachiui: can iuh nenti, oc ceppa tepitonau, tepitonauhtli, oc ceppa iuhqui mactica, inic iancuican oalmomana: can iulian polui, poliuhitiuh: mitoa ie onmiqui, in metzli: ie uel in quicochi: ie ue in ic cochi, ie tlauhitiuh, ie tlathnacac, in oalquiza. Auh in iquac uel ompolish, mima: omnic in metzli.

REMARK THE FABLE in which it is told how a little rabbit lay across the face of the moon. Of this, it is told that [the gods] were only at play with [the

HEAVEN, TLATLATLILLO, inic mima: iuhquin tochtē, into uetere metzli. In hin, quilmach cē ic ica oomemililic: ic conjuinacque: ic conjuinacque.

a. In the Spanish version, the moon (face) is female. Since both the sun (Tecuicacatl) and moon (Tecuicacatl) are male in the title of the chapter and the moon, we have made both of them consistently masculine.

821

539

539

moon). They struck his face with [the rabbit]; they wounded his face with it—they maimed it. The gods then dimmed his face. Thereafter [the moon] came to arise and come forth.

It is said that when yet [all] was in darkness, when yet no sun had shone and no dawn had broken—it is said—the gods gathered themselves together and took counsel among themselves there at Teotihuacan. They spoke; they said among themselves:

"Come hither, O gods! Who will carry the burden? Who will take it upon himself to be the sun, to bring the dawn?"

And upon this, one of them who was there spoke: Tecucisicatl presented himself. He said: "O gods, I shall be the one."

And again the gods spoke: "[And] who else?"

Thereupon they looked around at one another. They pondered the matter. They said to one another: "How may this be? How may we decide?"

None dared; no one else came forward. Everyone was afraid; they [all] drew back.

And not present was one man, Nansauztzin; he stood there listening among the others to that which was discussed. Then the gods called to this one. They said to him: "Thou shalt be the one, O Nansauztzin."

He then eagerly accepted the decision; he took it gladly. He said: "It is well, O gods; you have been good to me."

Then they began now to do penance. They fasted four days—both Tecucisicatl [and] Nansauztzin. And then, also, at this time, the fire was laid. Now it burned, there in the hearth. They named the hearth *teotlacalli*.

And this Tecucisicatl: that with which he did penance was all costly. His fir branches [were] quetzal feathers, and his grass balls [were] of gold; his maguery spines [were] of green stone; the reddened, bloodied spines [were] of coral. And his incense was very good incense. And [as for] Nansauztzin, his fir branches were made* only of green water rushes—green reeds bound in threes, all [making], together, nine bundles. And his grass balls [were] only dried pine needles. And his maguery spines were these same maguery spines. And the blood with which they were covered [was] his own blood. And [for] his incense, he used only the scabs from his sores, [which] he lifted up. For these two, for each one singly, a hill was made. There they remained, performing pen-

ic conijpopolouque: ic conijpomicolique in setenah: in icocac qampam oquicaco, oncomanah.

Micoa, in oc iocotian, in aiamo tota, in aiamo tictotai: quilmach, mocontalique, mononotique, in teneuh: in vampa teutihuacan, quitoque: quimolhuique.

Tla xicalluili, teneuh: aquin tlaquic? aquin tlamaman? in teneuh, in tlatluh?

Auh niman, ic ic iehouli vican ondatoc: onmisquetza in tecucisicatl, quito. Teneuh, ca nehouli niteh:

Oc coppa quitoque in titeu: aquin oc ce?

Niman ic ic nepanotl, mohota: quimotitza, quimolhuia, quen on yeh, y? quen tonizque?

Aiac motlapaloia, in oc ce onmisquetzaz: can muchi tlacatl momotlalia, tainquicia.

Auh amo onneticaca: in ce tlacatl nanacatzin, vican ttehou tlacaticaca, in nenonotzalo: nimit ic iehouli, connotique in teteu: quilhique. Tehouli tien, nansauzce.

Niman quicuinotza, in tlatloli: quipaccaceli. Quito, Ca ic qualli teneuh: onnechmonehique.

Niman ic comenelique, in ic tlamaceoa: moquahque natilhuili: onextin in tecucisicatl. Auh niman no icocac, motali in diet: ic tlatla, in vican tleuico: quilaicoia in tleuilli, teneuicalli.

Auh in iehouli, tecucisicatl, in ipan tlamaceoa: muchi tlacotli, imacacotli quetzalli, auh in icacatapal tleuciatl, in ivix chalcimilli: inic tlacxilli, tlacxutilli, tapachtli: auh in icopal vel ich in copalli. Auh in nansauztzin, in jacinotli, muchi can acatl xonxohque, acanxohque, oty tlacpalli: tlacuidalpalli, nepan chicanotli, in ic muchi: auh in icacatapal, can ich in oncapatl: auh in ixia, can ic no ich in teneuicalli: auh inic quexhuia, vel ich in icapo: auh in icopal, can ich in inananotli oncoccolocia. In inananotli y, onconotl itepanah muchih: in vampa, oncomacotlencina: nantlotal, niman in acan, te-tepe tlatxilli, itacuil teneuh, yon itacual teneuh.

5. The corresponding passage in the *Memorial* and another has omitted where the *Memorial* Codex has muchi.

mon for four nights. They are now called pyramids—the pyramid of the sun and the pyramid of the moon.

And when they ended their four nights of penitence, then they went to throw down and cast away, each one, their fir branches, and, indeed, all with which they had been performing penances. This was done at the time of the lifting [of the penance]; when, well into the night, they were to do their labor; they were to become gods.

And when midnight had come, thereupon [the gods] gave them their adornment; they arrayed them and readied them. To Tecuciztecatl they gave his round, furred heron feather headdress and his sleeveless jacket. But [as for] Nanauatzin, they bound on his headdress of mere paper and tied on his hair, called his paper hair. And [they gave him] his paper male and his paper breech cloth.

And when this was done, when midnight had come, all the gods proceeded to encircle the hearth, which was called *teotecalli*, where for four days had burned the fire. On both sides [the gods] arranged themselves in line, and in the middle they set up, standing, these two, named Tecuciztecatl and Nanauatzin. They stood facing and looking toward the hearth.

And thereupon the gods spoke: They said to Tecuciztecatl: "Take courage, O Tecuciztecatl; fall—cast thyself—into the fire!"

Upon this, he went [forward] to cast himself into the flames. And when the heat came to reach him, it was insufferable, intolerable, and unbearable; for the hearth had blazed up exceedingly, a great heap of coals burned, and the flames flared up high. Thus he came terrified, stopped in fear, turned about, and went back. Then once more he set out, in order to try to do it. He exerted himself to the full, that he might cast and give himself to the flames. And he could in no way dare to do it. When again the heat reached him, he could only turn and leap back. He could not bear it. Four times indeed—four times in all—he was thus to act and try; then he could cast himself no more. For then [he might try] only four times.

And when he had ended [trying] four times, thereupon they cried out to Nanauatzin. The gods said to him: "Onward, then, O Nanauatzin! Take heart!"

And Nanauatzin, daring all at once, determined

Auh in cotzoncuiz, neuhiccal ixtlamaccoalix: niman quitlarlaçato, quimamainito, in imacoiuah: yon in ie muchi, ipan oclamacubque. Inin mo-chinik, ie ineeocalen, in icoc in ie oclioos tlacotisque, teutisque.

Auh in iconc, ie onaci ioalnepantla: niman ie ic quintlamamaca, quinchichion, quincencosa: in tecuciztecatl, quimacacque, iatzacn mimilitic, ioan ixicol. Auh in nanaotzin, çan amatl, inic cotzquilpique: cotzonilpique, itoca iamatzon: yon iamaneapanal, yon iamamatli.

Auh in ie iuhqui, in oclacic ioalnepantla, in mu-chintin teteu quiaoalocimomanque in tecuilli, in moteneca teutescalli, in vican nauilluill oclatlac tletl, nenecoc motecpanque: auh nepantla quimō-manque quimonquetzque in omextin, y, moteneca in tecuciztecatl yon nanaotzin, quimamictimomanque, quimamictimotquetzque in tecuilli.

Auh niman ie ic tlasos in teteu, quilhuique in tecuciztecatl. O tlacuelle tecuciztecatle, xonhuetzi, xon-momaiasi in tleco:

niman ie ic iauh momaiasi in tleco. Auh in itech oecito totomillot in amo isamiquiztli, in amo iecol-liztli, amo ihicouiliztli: inic ceca uel omoxolac tle-cuilli, ovel oahcalantimotlali, ovel motlatlali in tletl: ic çan omamimauhito, ommotilquetzato, oclziouiquis, oclzinilol: ie no ceppa isuh tlacihcoos, isquich ca ans, ic momotla, quimomaca in tletl: auh ça auel motlapalo, in ie no itech onaci totompi, çan oclzi-quica oclzincholou, amo ocltaiccoos: uel nappa, tlacl-nappa in iuh quichih in moicheco, çl niman auel ommomaiasi in tleco: ca çan ie vican tlacocalli in nappa.

Auh in ocltaiquiztli nappa: niman ie ic ich oclta-trilla in nanaotzin, quilhuique in teteu. Oc teñnad, oc cucl tehoui nanaotze, ma ie cucl.

Auh in nanaotzin, çan cen in oclmotlapalo, qui-

539

—resolved—hardened his heart, and shot firmly his eyes. He had no fear; he did not stop short; he did not falter in fright; he did not turn back. All at once he quickly threw and cast himself into the fire; once and for all he went. Thereupon he burned; his body crackled and sizzled.

And when Tecucitcatl saw that already he burned, then, afterwards, he cast himself upon [the fire]. Thereupon he also burned.

And thus do they say: It is told that then flew up an eagle, [which] followed them. It threw itself suddenly into the flames; it cast itself into them, [while] still it blazed up. Therefore its feathers are scorched looking and blackened. And afterwards followed an owl, when now the fire no longer burned high, and he came to fall in. Thus he was only blackened—smutted—in various places, and singed by the fire. [For] it was not now burning hot. Therefore he was only spotted, dotted with black spots, [as if] splashed with black.

From this [event], it is said, they took—from here was taken—the custom whereby was called and named one who was valiant, a warrior. He was given the name *quauhtloctotl*. [The word] *quauhtli* came first, it is told, because, [as] was said, [the eagle] first entered the fire. And the owl followed thereafter. Thus it is said in one word—*quauhtloctotl*; because [the latter] fell into the fire after [the eagle].

And after this, when both had cast themselves into the flames, when they had already burned, then the gods sat waiting [to see] where Nanaotzin would come to rise—he who first fell into the fire—in order that he might shine [as the sun]; in order that dawn might break.

When the gods had sat and been waiting for a long time, thereupon began the reddening [of the dawn]; in all directions, all around, the dawn and light extended. And so, they say, thereupon the gods fell upon their knees in order to await where he who had become the sun would come to rise. In all directions they looked; everywhere they peered and kept turning about. As to no place were they agreed in their opinions and thoughts. Uncertain were those whom they asked. Some thought that it would be from the north that [the sun] would come to rise, and placed themselves to look there; some [did so] to the west; some placed themselves to look south. They expected [that he might rise] in all directions, because the light was everywhere.

calcentami, quicallancoa in iello, callistetenmoteolo: amo tle ic miniauhci, amo moquequetz, amo motl-quetz, amo tzinqua: çan niman omotlaxiuetz, òmomaiauhciuetz in tleco, çan ic cen in: niman ie ie tlatla, tteuepoca, tteueioica in inacoa.

Auh in icoc, oquittac tecucitcatl, in ie tlatla: quinicoc, çatepan ipan omomaisuh: niman ie ie tlatla.

Auh in iuh conitza, quilmach niman no ic oncoac, in quauhtli, quimontequili: omotlaxiuetz in tleco, omotlecomaisuh, or ichoua no vellalac: ipampa in iutio cuicheac, cuichectic. Auh ça onlatzacui in/ocelot, acomo cenca uellala in tletl, uetzito: ic ça motle-cuicuil, motlelecuicuil, motlechichino, acomo cen-ca uellalac: ipampa çan cuicuiltic, motlichachaponi, motlichachapoz.

In his, quilmach vocan man, vacan mocuic in tlatoli: inic itolo, tenealo, in aquin tiacaah, oquich-tli: quauhtloctotl tocatitlo: ich iacatiah in quauhtli, mitza, quil ipampa in onteiacan tleco: suh ça onlatzacuia in ocelotl, inic moecmarnitza quauhtloctotl: ipampa i çatepà ouetz tleco.

Auh in ie iuhqui, in onezin òmomaiauhque tleco, in icoc ie otlatlaque: niman ic quichistimote-caque in teteu, in campa ic quicquih nanaotzin, in achto ouetz tleco: inic tonaz, inic tathuic.

In icoc ie uecualitica onoque, mochiacanoque teteu: nima tle ic poaa, in tlachichilini, nouiampa tlaicalo in tlaucalli, in tlatlaulloti: in iuh conitza, niman ie ic motlanquaqueque in teteu, inic quichicque, in campa ic quicquih tonazih. Omochiuh, nouiampa tlachique, quicpa tlachic, mamalacachotinem: acan vel acuetis in inlotl, in inomachilin, ate iueli aca in quinoque. Coquintin momaque, ca miclampa in quicquih, ic vampa itimomaque: coquintin ciotlampa: coquintin vitzclampa itimomaque, nouiampa momachique: ipampa in çan tlaicalo tlatlaulloti.

And some placed themselves so that they could watch there to the east. They said: "For there, in that place, the sun already will come to arise." True indeed were the words of those who looked there and pointed with their fingers in that direction. Thus they say, [that] those who looked there [to the east were] Quetzalcoatl, the name of the second was Ecatl; and Totec, or Anasatl itcu; and the red Tecatlípoca.⁶ Also [there were] those who were called the Mimisica, who were without number; and four women—Tlacapan, Teicu, Tlacoyebua, and Xocoyotl.

And when the sun came to rise, when he burst forth, he appeared to be red; he kept swaying from side to side. It was impossible to look into his face; he blinded one with his light. Intensely did he shine. He issued rays of light from himself; his rays reached in all directions; his brilliant rays penetrated everywhere.

And afterwards Tecuciztecatl came to rise, following behind him from the same place—the east,—near where the sun had come bursting forth. In the same manner that they had fallen into the fire, just so they came forth. They came following each other.

And so they tell it; [so] they relate the story and repeat the legend: Exactly equal had they become in their appearance, as they shone. When the gods saw them, [thus] exactly the same in their aspect, then once more there was deliberation. They said: "How may this be, O gods? Will they perchance both together follow the same path? Will they both shine together?"

And the gods all issued a judgment. They said: "Thus will this be; thus will this be done."

Then one of the gods came out running. With a rabbit he came to wound in the face this Tecuciztecatl; with it he darkened his face; he killed its brilliance. Thus doth it appear today.

And when this was done, when both appeared [over the earth] together, they could, on the other hand, not move nor follow their paths. They could only remain still and motionless. So once again the gods spoke: "How shall we live? The sun cannot move. Shall we perchance live among common folk? [Let] this be, that through us the sun may be revived. Let all of us die."

Auh in cequintin, vel vmpa ixtimomáque in tlaucopa: quiteque. Ca ie vmpa hin, ie vncan hin in quicquih tonatiuh: ichoanin vel neltic in inlatol, in vmpa tlacliaque, in vmpa mapiloque. Iuh quitoa, ichoanin in vmpa tlacliaque, quetzalcoatl: ic onted itoca hecatl, yoa in totet, anoço anoço anasatl itecu, yoa tlatlauc tecatlípoca: no ichoanin in moteneoa mimisica, in amo cā tlapaltin: yoa cica nauin, tlapapan, teicu, tlaclischa, xocoyotl.

Auh in jcoac, oquicaco, in omomanaco tonatiuh: — iuhquin tlapalli monenecuilotimanj, amo vel inamico, teiamimicti: cenca tlanestia, motonamictia, in itonameico nouiampa acatimoquetz, auh in itonal-miio nouiampa cacalac.

Auh çatepan, quicaco in tecuciztecatl, quialtrocatia: çan ie no vmpa in tlaucopa, itloc onmomanaco in tonatiuh: in iuh onuetzque jleco, çan no iuh oal-quizque, oalmoteciaque.

Auh in iuh conitoa, tlatlanonotza, teçanilhua: çan neneuhqui in intlachieliz muchiuh, inic tlanestia. In icocac oquimittaque teteu; in çan neneuhqui intlachieliz: himi ic no ceppa ic nenonotzalo: quiteque. Quen iexque, y, teteuic? cui onteistin orlatocazque, onteistin iuh tlanestizque?

Auh in teteu, muchintin oallatōtecque: quiteque. Iuh iecz, y, iuh, muchioaz y.

Niman ic ce tlaclat, onmortalotiquiz in teteu: ic conisuiutequino in tochin, in ichoatl tecuciztecatl, ic conisopoloque, ic conisomictique: in iuhqui ascan ic tlaclie.

Auh in ie iuhqui: in icocac ie omomanaco onteistin, ie no cuele ouel olini, orlatoca, çan momanque, more-timanque. Ic ie no ceppa quiteque in teteu. Quen tinemjque, amo olinj in tonatiuh: cui tiquinnelotimemjque in maçcoalti? Auh inin, ma toca mon-calti, ma timuchintin timiquican.

6. This passage reproduces what the Aztec appears to mean. The data do not all conform with those set forth in standard sources. It might be noted, however, that with passage of time the attributes, personalities, and manifestations of the gods underwent considerable changes. Cf. John R. Thompson, *Mythology Before Cortez* (New York: Barnes's Sons, 1923); Angel María Góngora K: *Libro del adorno* (Oaxaca: Imprenta Mayá, S. A., 1944); pp. 197-207; Alfonso Carrer: *La religión de los aztecos* (México: Imprenta Mandil, 1934).

539 Then it became the office of Ecail to slay the gods. But they say thus: that Xolotl wished not to die. He said to the gods: "Let me not die, O gods." Wherefore he wept much; his eyes and his eyelids swelled.

And when he who dealt death was to overtake him, he fled from his presence; he ran; he quickly entered a field of green maize, and took the form of, and quickly turned into, two young maize stalks [growing] from a single root, which the workers in the field have named *xolotl*. But there, in the field of green maize, he was seen. Then once again he fled from him; once more he quickly entered a maize field. There also he quickly changed himself into a maize plant [consisting of] two [parts] called *ma-xolotl*. Once more he was seen, and once more he quickly entered into the water and went to take the shape of [an amphibious animal called] *axolotl*. There they could go to seize him, that they might slay him.

And they say that though all the gods died, even then the sun god could not move and follow his path. Thus it became the charge of Ecail, the wind, who arose and exerted himself fiercely and violently as he blew. At once he could move him, who thereupon went on his way. And when he had already followed his course, only the moon remained there. At the time when the sun came to enter the place where he set, then once more the moon moved. So, there, they passed each other and went each one his own way. Thus the sun cometh forth once, and spendeth the whole day [in his work]; and the moon undertaketh the night's task; he worketh all night; he doth his labor at night.

From this it appeareth, it is said, that the moon, Tecuicistecatl, would have been the sun if he had been first to cast himself into the fire; because he had presented himself first and all [his offerings] had been costly in the penances.

Here endeth this legend and fable, which was told in times past, and was in the keeping of the old people.

Eclipse of the Moon.

821 843 When the moon eclipsed, his face grew dark and sooty; blackness and darkness spread. When this came to pass, women with child feared evil; they thought it portentous; they were terrified [lest], perchance, their [unborn] children might be changed

Nimā ic ieh itequih ōmochiuh, in hecatl, ie quin-
mictia in teteu: auh in iuh conitza, in xolotl, amo
momiquitlania: quimilhui in teteu. Macamo nimiqui
teteuic. Ic cēca choacā, vel isopoçoçac, isquatolpo-
poçoçac.

Auh in ie itech onaci miquitzi, çan trispāpa eoac,
cholo, toctitlan calactiuetz: ipan omimueh, ic mo-
cuetpiuetz, in toctli ome manj, maxaltic: in quitoca-
iota millaca, xolotl. Auh vncan itoc in toctitlan: ie
no ceppa trispampa eoac, ie no cuele metitlan calacti-
uetz: no ic ōmocuetpiuetz in metl, ome manj, in itoca
metzotl. Ic no ceppa itoc, ie no cuele atlan calacti-
uetz, axolotl mocuepatō: ie vel vmpa canato, inic
cunctique.

Auh quitoa, in manel muchintan teteu omicque,
ça nel amo ic olin, amo vel ic otlatocac in teutl tona-
tiah: ic itequih omuchiuah in hecatl, moquetz in
hecatl, cenca mollui, totocac, in checac: quin ie-
hoatl vel colinj, nimā ic ic otlatoca. Auh in icnac, ie
otlatoca, çan vmpa omucocah in metztl: quinicocac
in ocalaquito icalaquian tonatiah, ie no cuele ic cal-
eoac in metztl: ic vncan mopantlique, motlallotique.
Inic ceppa calquica tlacemilhuicilia in tonatiah: auh
in metztl iocaltequid quilaça cōical quitlaça,
iocaltequiti.

Ic vncā hīn nēcī, mītoç: ca ichoatl tonatiah icatquia
in metztl tecuciztecātl, itla ic achto onuetzīnj tleco:
ipampa ca ichoatl achto misquetz, inic muchi tlaçotli
ipan tlamecuhi.

Nican tlamī, in hīn nenonotzalli, çaçanilli: in ie
secauh ic tlathanoocraia, venetique, in impiel catra.

Metztl quale.

In icnac, quale metztl: icilōca, icuicheca, cuiche-
ocimomana, tlacocimomana. In icnac, y, muchioa:
nel motāmātia in coctzin, tlacimātia, momanhuicilia:
ma nelli moquimichuepi, ma quiquimichimmo-
cuetpi, in impihuon.

into mice; each of their children might turn into a mouse.

And because they feared evil, in order to protect themselves, in order that this might not befall [them], they placed obidias in their mouths or in their nostrils, because with this their children would not be born with mouth eaten away—lipless; or they would not be born with noses eaten away or broken off; or with twisted mouths or lips; or cross-eyed, squint-eyed, or with shrunken eyes; nor would they be born monstrous or imperfect.

This moon those of Xaltocan worshipped as a god, and they laid offerings before him and paid him honor.

Auh inic quintemmatia: inic mopatiaia, inic amo iuhqui inapá muchionz: itzli incanac, anoço inxilli quitlaliaia: ipápa inic amo tencoaiuisque, tenconizque impillhoan: anoço iacacotizque, iacacotonizque, anoço tempacaiuisque, tenneculiuizque, ipacaiuisque, inneculiuizque, iacacalimisque: in anoço atlacemele tlacatiz, in amo tlacamelacac.

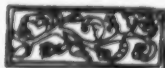
Inin metztli, ichoan quimoteutiaia in xaltocameca: quitlamaniliaia, quimauiztilliaia.

821
843

821
751
843

782

[p. 10 is blank]



Third Chapter, which telleth of the stars.

The Fire Drill¹

When [these] appeared and set forth, incense was offered and burned. Thus was it said when Yoaltecutli [and] Yacauitzli had come forth: "What will the night bring? How will the day break?"

And these were offered incense. Three times was it done: when night fell—well into the night; and when it was time to sleep—the time when the flutes were blown.² When this [took place], this was the time for offering their blood and offering maguery spines stained with blood. The third time incense was offered was when it dawned, when the morning broke, when the earth was visible—when morning was near.

And hence was it said that they resembled the fire drill: because when fire was drawn with a drill, and the drill bored, thus fell, ignited, and flared the fire.

And also for this reason all burned [spots on] their wrists; for this reason were we men burned on the wrists, to show awe of him. He was feared and dreaded. It was said and considered of any whose wrists were not burned that on his wrists fire would be drilled in the land of the dead, when he died. Therefore we men—every one—were burned on the wrists. On both sides of each wrist they arranged in order, in rows, the wrist burns. Thus they represented the fire drill. In the same manner as [the stars] were arranged in order and in line, so also they placed in order, in rows, their burns on their wrists.

[The Morning Star or Great Star]

Of the morning star, the great star, it was said that when first it emerged and came forth, four times it vanished and disappeared quickly. And afterwards it burst forth completely, took its place in full light,

Inic ey capitulo, intechpa tlatoa: in cicitaltin.

Mamalhoatzli.

In icoc oalneci, oalmotema: tlenamacaoia, tlato-toniloia: ic mitoaia, oahueta in icoaltecutli, in iacu-iztli: quen uerzia in icoalli, quen tlathuiz.

Auh in hin tlenamacaoia, espa in tluichioia: icoc in tlapoiaoa, tlaquauh tlapoiaoa, yoa netetequizpan, tlatlapitzalizpa. Icoac, y, neqoia, neuitzmanaloia: ic espa tlenamacaoia, icoc in tluizcalcoia, tluizcalli moquetza: in tlatlatchipaoa, in ic tlathuinaoac.

Auh inic mitoa, mamalhoatzli, itech moneneuilia in tlequauitl: ichica, in icoc tlequauhxlaxo, ca momamali in tlequauitl: inic uetzi, inic xotla, inic mopitza tlail.

No yoa, inic nematlatiloia: inic momatlatiaia to-quichtin, ichoatl quimacacia, mjmacacia imacaxoia, mitoaia: quilmach in aquin amo nematlatile, imac tlequauhxlaxo in mictlan, in icoc omic. Ichica in toquichtin, muchi tlacatl momatlatiaia, nenecoc imac quiuuijpanaia, quitetepanaia in innematlatil: ic quidlaichecalhuiaia in mamalhoatzli: in iuh vipantec, tepantec, no iuh quiuuijpanaia, quitetepanaia in immac innematlatil.

Citalpol, vei citalalin mitoa: in icoc lancucan oal-choloo, oalquica, nappan polini, popoluhtietzti: suh catepal uel cueponaj, cuepontimodalia, cuepontica, tlanestica: iniquin metztana ic tlanozia.

7. The names of various constellations and stars may or may not correspond to the names by which they are now known. In the Spanish text and in the *Mexicanus cosmotheus*, however, Sahagún is very clear in his terms. See also Plates 1-7, 21.

8. *Thesaurus Linguae Mexicanae*: d. Arthur J. O. Anderson and Charles E. Dibble: *Flourentine Codex, Book II, The Cosmos* (Bancroft Peabody School of American Research, Monograph No. 14, Part III, and University of Utah, 1951), p. 197; also *Simoes, op. cit.*; *Cortés, op. cit.*, p. 252. The ceremony called for use of flutes or trumpets, according to Simoes; of flutes, according to Cortés. Names vary in so the most those which these were known.

821 became brilliant, and shone white. Like the moon's rays, so did it shine.

And when it newly emerged, much fear came over them; all were frightened. Everywhere the outlets and openings²⁶ [of houses] were closed up. It was said that perchance [the light] might bring a cause of sickness, something evil, when it came to emerge. But sometimes it was regarded as benevolent.

821
782 And also [captive] were slain when it emerged, [that] it might be nourished. They sprinkled blood toward it. With the blood of captives they spattered toward it, flipping the middle finger from the thumb; they cast [the blood] as an offering; they raised it in dedication.

Auh in iccoac, iancuican oalcholca: cēca mauistli motecaia, nemanuhtiloia: noulian motetracoia in decalli, in puchquiaoel: mitoaia, aco cocotiaço, itla aqualli quitquituitz, in oquicaco: auh in quenman quicoalittain.

Auh no micoaia, in iccoac oalcholca, iscaltiloia, quitlacaliaia: imespetica in mamalti, coatlaxitricuini-liaia, coatlaxitlaxiliaia, coatlaxitlaxiliaia.

[i.e. The morning star or great star — A.]

26. The corresponding Spanish text translates these as doors and windows. Cf. Anderson and Dibble, op. cit., III, p. 29, n. 2a.



Fourth Chapter, which telleth of the stars.

Inic nani Capitulo, itechpa tlatoa: in cicitlalin.

The Comet

Citlalin popeca.

It was said [to be] an omen for the ruler. Because of it a ruler was to perish; perchance some person of noble lineage would die. And likewise they said that somewhere he might be imprisoned, or war would begin. Or else there would be famine. The common folk said: "Perhaps this is our hunger; perchance famine," they said.

Mitaa: tlatoatzauitl, ie tlatoamicoaz, aco aca uey tlacopilli ie mijquiz: yoan no quitoaia, aco cana ie oalmotzacoaz, aco ie olinjz teuatl tlachinolli: yoan anoço ie maianaloz. Quitooia in maceoalti: aco tapiz hi, aco apistli quitoa.

821
787

The Shooting Star

Citlalin tlamina.

It was said that the passing of a shooting star rose and fell neither without purpose nor in vain. It brought a worm to something. And of [the animal] wounded by a shooting star, they said: "It hath been wounded by a shooting star; it hath received a worm." [Such] was not to be eaten. It was looked at with fear, abhorred, and shunned. It turned one's stomach.

Mitaa: amp nenquica, amo nēuetzi, in idamjnaliz: tlacocuilotia. Auh in tlaminlti, mitaa: citlalmjnqui, ocuillo, acomo qualo, mauhcaito, tlacinto, hihielo, tetzieltia.

821
825
262

And by night all were well protected. All covered themselves; they clothed themselves, wrapped themselves in mantles, and bound on their garments, for fear of the shooting star.

Auh in iocaltica vel nemalhuilo, neolololo, netlapacholo, nequentilo, netlapillilo: imacazo in idaminaliz citlalin.

821

The S-Shaped Stars

Citlalnecucilli.

[These] were apart; they appeared by themselves, shining and shimmering. And for this reason were they called S-shaped stars—that they were similar to and very much like a [kind of maize] tortilla which was made, or an amaranth seed tortilla. [These] were, at both ends, twisted and rounded over. They were eaten on the day Xochitl, everywhere, in each house. In all places, in men's dwellings everywhere, they were made.

Can iioa onox, iioa nextox, tlancitox, cucuepo-catoc: Auh inic mitaa, citlalnecucilli: ca quinenecutilla, vel no iuhqui centlamantli tlachichioalli tlacalli, anoço tzoalli: nenecoc, cecentlalpal quacoltic, quateuilacachtic: suchilhuitl ipan in quaqualoia, nouian cecencalpan: quitzacutimanca, in nouian techachan nechihuiloloia.

821
262

The Scorpion Stars

Citlalcotol.

In the same manner, [these] resembled and appeared in the aspect of the venomous scorpion, with upcurved tail. Arched and upcurled is its tail; wherefore [these] are called the Scorpion Stars.

Can no iuhqui: quinenecutilla, quinamiqui, in iclachieltz tequani coloti: cuidapilocoltic, mamalacachtic, reteuilacachtic in jcutlapil: ipampa inic mitaa citlalcotol.

821

The Wind

821 That which was known as [the wind] was ad-
823 dressed as Quetzalcoatl. From four directions it came,
502 from four directions it traveled. The first place
whence it came was the place from which the sun
arose, which they named Tlalocan. This wind which
came from there they gave the name of the Tlaloc
wind. Little did it frighten men; lightly did it blow.
With it, one could go in a canoe; with it one could
land; with it one could cross the water.

[715] The second place whence it came [the north] was
called Mictlampa; and this was named 'the wind
from the land of the dead. This was much feared,
and caused much terror. Violently did it blow, when
it set in, and the canoes could not contend with it.
They could not travel forward. They could not ven-
ture forth; they could not pass across; they could not
get under way in the water. Rather, all the boatmen
came out and left [their craft] because of fear—those
who gained their livelihoods on the water, the fisher-
men who used nets, or who speared [the fish]. When
they saw that it was Mictlampa checatl which arose,
then they feared evil and were troubled. They hur-
ried, hastened, and greatly quickened their pace, ply-
ing the pole—plying it rapidly. They strained their
arms, that they might come out and beach [the
canoe] on the shore, on the edge of the water, near
the water line. And so they said: "Often it drowneth
men and sinketh canoes."

The third place whence it came [the west] was
known as Cuatlampa; it was named Cuatēcayotl
and Cuatlampa checatl. Also it was called One Wind,
or Maçaua; for it came from Maçauacan. And this
one did not blow fiercely. Nevertheless, it was very
cold. Men suffered much from [its] cold; they be-
came livid and stiff from cold. It made them shiver;
it was deadly. It made men tremble, shake, and
quake; it exhausted them; it gave them stomach
pains, or pains in the lungs, or the head. And yet,
with it they could go ashore from the water. It did
not frighten men nor terrify them.

And the fourth place whence came the wind [the
south] was there from Uixtlampa. It was named
Uixtlampa checatl. And this one was much feared
and held in dread. All feared harm. It made men
speechless with terror; it made them silent with fear.
Because it blew swiftly, it frightened them greatly.
They said: "When it riseth, it uprooteth and break-
eth trees: and it teareth walls to pieces—old walls

Ehecatl

Moteneoa: ic quinozaiia quetzalcoatl. Nauh-
campa callauh, nauhcampa calitzitlauh. Inic ceccan
callauh: vmpa in iquicaiampa tonatzuh, quitoia
tlalock: inin checatl, vmpa callauh, quitoiaia,
tlalocotl: amo ceca temauhti, amo ceca totoca, uel
ipan acaltica viloa, vel ipan quitoia, in atlan: vel ipa
panoa.

Inic occā callauh, moteneoa mictlampa: suh inin
motecaiotia mictlampa checatl. In hin uel imacxo,
uellaubtia: ceca totoca, in icoc moquetza, amo
vel quimaniqui in acalli: amo vellaulteco, amo uel
tlatlalolo, avel itlapal viloa, avel tlancuilo in
atlan: çan mauhaquixoa, mauhaquica in tlapanan-
ique, in atlica, in tlātlamāque, in tlāmjinque. In oqui-
taque, ca mictlampa checatl in omocquetz: ic ceca
motenmati, motequipachoa, uel motequimati, ompil-
catoque, ompilcatotique, in tlancloa, in tequitlanc-
loa: vel momaquishitia, inic uel onquica, onmacana
atenco, atezipalco, achichiapa: iuh quitoia, ca mie-
pa, teatlammictia, quipolactia in acalli.

Inic cecan callauh: moteneoa ciostlāpa, motecaio-
tia, ciostecaiotl, ciostlampa checatl: no quitoiaio-
ce checatl, anoc maçaoa ipampa vmpa calitzitlauh
maçaoacan. Auh in hin, amo no ceca totoca: icce
ceca iczic, uel terecmijō, tepineoali, tepinuch, tete-
tziuiti, teteziziquiti, teteziziquiti, teimioquiti,
teuecucuechquiti, teuecucuechmiquiti: teitlanquash-
titi, teimotlanquashitli, teztetecocueh. Auh uel,
uel ipan quitoia in atlan, amo temauhti, amo tem-
uiscuiti.

Auh inic nauhcampa, callauh checatl, vmpa uix-
tlampa: motecaiotia uixtlampa checatl. Auh inin,
ceca uel imacxo, miamacai: netenmascho, aec tem-
auhti, aec trelatōti: ipāpa ceca totoca, ceca tlā-
māchia. Quitoia, in icoc moquetza: uel quitoia,
quipotequi in quauit: yau quitoia in tepandl,
in tepancolli, in zacalli: quetoctia in tlancuilli, in
chianacalli. Auh in uel atl uel colioja, quitoiaquoa,

and straw huts. The wind carrieth off fences and enclosures. And it stirreth up the seas; it maketh them froth and foam. It formeth waves; there is a great din as of waves breaking. There is a great crackling noise." And it tossed and cast canoes into the air. Just so, indeed, did the north wind sink them.

Lightning: the Lightning Flash

They addressed it as, and named it, many things—the mist which went winding (like a serpent), the thunderbolt, the reed staff. When lightning flashed and lit up repeatedly, we were blinded, we lost our sight, our vision was darkened. It startled us; we were terrified. It was unbearable to look at; it was dazzling. Everywhere it flashed repeatedly—again and again—like the light of the dawn breaking over and over. Thus did it come; it came twisting and winding.

quipoconaktia, cacuecueniotia: ishquin tetecuatimani, cocomecatimani: sub in acalli cascomaiui, chacotlaco: vel no ishqui, quinasimiqui in miclampa checatl.

821
823
502

Tlapetlanjilol, tlapetlanjilzli: much ic quinoztia, quitoctiaia, aiauhocolli, tlapetlanjiquauil, ortopilcosuitl. In icoc tlapetlzi, tlatlapetlani: tlapetl, timimiqui, tiamauhtia, tlapetlmetzi: aianamiquilzli, aianamiquizli, noulian tlatlanestimoquetza: ishquin tlapetlcalli moquequetza: inic callauh calcoliahtiah, cuetliahhuic.

821

¹⁵
[p. 16 is blank]



Fifth Chapter, which telleth of the clouds.

The Lord of Tlalocan

He was considered a god. To him were attributed rain and water. Thus they said he made that which we ate and drank—food, drink, our sustenance, our nourishment, our daily bread, our maintenance. All that which grew in the summer he made—sprouts, fresh green sprouts, trees, amaranth, *chia*, squash, beans; the maguety, the tuna cactus; and still others, not edible—flowers, grasses.

And when his feast was observed, first there was fasting for four days. The priests fasted in honor of Tlaloc in what was called the priests' house, where they had matured and grown.

When the fourth day had passed, when the fasting had ended, when the feast had been completed, [the evildoers] were plunged and submerged repeatedly in the lake. Not soft, not gentle was the punishment. They were plunged and immersed repeatedly in the water. They ill-used only those of their own kind. They dragged [the victim] back and forth through the mud. They plunged him under the water and dragged him; they went pulling him along by the hair; they kicked him. [As] he swam under the water, churning, heaving, and swirling it up as he went, he escaped the hands of the priests.

When a fault had been committed in the priests' house, or some error had been done—even though someone had only stumbled, or tripped over something, at once, for this, they laid hold of him. Because of it they shut him in as their captive, no more taking their eyes from him, that they might plunge him in the water.

And to excess did they set upon him. Greatly did they afflict and torment him. He lay half dead, breathing his last, gasping, in his last agonies; at death's door [was he] whom they finally cast on the shore. No one could plead his cause. From thence [the victims'] fathers and mothers took them. And if anyone felt apprehension or foreboding for his son, in order that [the priests] should not plunge him into the

ice macuilli capitulo, itechpa tlato: in mictli.

Tlaloc's secret.

Teuti ipan machoia, itech tlamiloa, in quimuitl, in atl: iuh quitoia, ie quichioa in ticooa, in tiqui, in qualoni, in joani, in tonenca, in ticolca, in tocochca, in toncuhca, in tocemilhuicajia, in tonacaid: in ie inquich xopaniotl, in itxmolinotoc, in celizotoc, in quauitl, in ouitli, in chian, in aiotetl, in etl, in metl, in nopalli: goan in oc cequi, in amo qualoni, in muchil, in xiuil.

Auh in icoc ilhuiquistiloloa: atochpa nanilhuil moçaoia, motlalocaçaoia in tlamacaque: iui mote-neoa calmecac moçapoa, moçaltia.

In icoc ocic nanilhuil, in ie neocalco, in ie illuit muchio: matlampapachoa, mopopolactia in uci apan: amo iuiian, amo motlamachuja, in atlan onmotzotzopotitlaça, onmotzotzopotimaisi: çan monetechuja, vncan coquitlan quinemjia, quipopolactia, quiuuilaia: icpac cantinemi, quititilaça, atla tlazotzotzotzinemi, aicomotzinemi, tlamomolotzinemi: innac mouitlatinemi, in tlamacaque,

in otlatlaco, in calmecac: itla oncholo: inelanel çan aca omotepetlami, itla oconicxinotepetl, oc uel ic conacique, ie ic innal çan quipipia, acmo conjaçana, inic catlampapachotque.

Auh amo çan quenjo quipolaa: uel quicocotia, quicelaxia, çan quen quimatic, çan mopopocaulotoc, çan icomocotoc, çan micqui in quicalluiai stenco: siac uel ipan tlato, vncan quimonana in itlahon, in innahon. Auh in aquin quitlammahcailtla, in quitlammahilia ipiltzin, inic amo catlampapachotque: conjaçanaia itlatzin quimacain in tlamacaque, apo sotelin, apo tlacualli: ie quicocain.

821 water, in order that they should let him go, he offered
793 the priests something of value—either a turkey or
785 food. In return for it they let [his son] be.

[535] And when this came to pass, everywhere, in the houses of all, in each house, *etz'ili*⁹ was eaten. Each one made *etzalli* for himself; and there was a dance in which *etzalli* was begged. With green maize stalks they danced. Those who danced the *etzalli* dance entered house after house, each one begging and asking. [The householders] offered them all this same *etzalli*, [placing it] in the small jars, the *etzalli* jars, which they bore in their hands.

These [gods] were called Tlaloca. To them were attributed clouds, rain, hail, snow, mist, sheet lightning, thunder, and lightning bolts which struck men.

The Rainbow

821 As if arched—bent and rounded—it thus appeared. Varicolored, many-hued was its appearance. The single colors which showed in it [were] green, dark green, blue green, and black; and yellow and orange or tawny; then vermilion and ruby red; and [various shades of] blue, and dark green.¹⁰

And they said that when it appeared it revealed, made evident to men, and denoted—whereby it was known, realized, and seen—that it would not rain; would not rain hard—would not pour. But it would break up the clouds. It would dissipate, impede, and quiet the rain—the downpour which wet, soaked, and drenched one. If clouds piled up, if heavy clouds blackened [the sky] so that everywhere it was dark, it only dissipated [them]. Although it rained, no longer was the rain heavy; no longer did it increase. It only sprinkled; it drizzled; a few drops fell; a haze, a fog, a thin mist drifted and fell. Or at most it sprinkled; the sprinkling and the spray continued.

And they said—it was averred—[that] if it appeared over maguery plants, because of it the green [leaves] yellowed, turned, dried, reddened, and withered. And also they said [that] when it appeared many times, thereby it was evident [that] the rains were to end forthwith. They said: "Soon the masters of the rain will go; already the Tlalocs are about to leave."

9. *Etzalli*: cf. Andrieux and Ditté, op. cit., p. 79.

10. *Sahagún* (*Memorial de los mexicanos*) has given for *varicolor*, *varicolor*, *varicolor*, *varicolor*, and *varicolor*. Alonso de Molina, in his *Vocabulario de la lengua mexicana* (Johannes Pichon, ed.; Leipzig: B. G. Teubner, 1898), gives blue-green for *varicolor* and brown or black for *varicolor*. The second occurrence of this term and of *varicolor* is omitted in this translation. Molina sometimes *varicolor* is really or semi-colored. In *Memorial de los mexicanos*, *varicolor* means both *varicolor* and *varicolor* as well. For *varicolor*, Molina has red or semi-colored. For *varicolor* and *varicolor*, the *Memorial* has blue.

Auh in *icoac*, y, in nouian techachan, in cecencalpan *etzalqualoia*: *ceciaca metzalhuiaia*, *yoan etzal-macealoia*: *cintopiltica mitotia*, *tapan cacalaqui*, *motlatlaeua*, *motlatlatlanja*, in *etzalmaceuhque*: *can muche* in *etzalli quinmaca*, *inxotcohuico*, *imeetzal-con intlan caana*.

In ichoantín, y, moteneoa tlaque: *intech tlami-loia* in *mistli*, in *quiauitl*, in *teciuitl*, in *cépauiuitl*, in *aiuitl*, in *tlapetlaniliztli*, in *tlatzatziniliztli*, in *teute-quiliztli*.

Aiauhcoçamalotl

Iuhquin uiroliuhqui: *tlauitlotic*, *coltic*, *inic calmo-quetzta*, *tlatzatlalpaolli*, *motlatlapalpouh* in *itlachic-lia*. In centlamantli *tlapalli*, *itech neci*: *xoxotlic*, *quiltic*, *quiltatic*, *uapatic*, *quiltalli*, *uapalli*: *yoan coztic*, *xopatic*, *xochipalli*: *niman* ic *chichiltic*, *tlapatic*: *yoñ tlaztalealcic*, *tlaztaleocalli*: *yoan tzoctic*, *tezotli*, *matlatic*, *matlalli*.

Auh quitoa, in *icoac calmoquetza*: *quimestia*, *qu-teititina*, *quinezcaotia*, ic *macho*, ic *machizti*, ic *ito*: in *amo quiauitz*, *amo tlacquiauitz*, *amo tilaoz*: *can quimomoiaoz* in *mistli*, *quipopoloa*, *quellietia*, *quiacatzacuilia* in *quiauitl*, in *tlacquiauitl*: in *tepalitli*, in *techacoani*, in *tepoquitilli*. *Intla cenca omotlatlali mistli*, in *ouel cuicuchecoac*, in *onouian tlataicoac*: *can quipopopoloa*. *Intlanel quiani*, *acomo cenca tilaoz*, *acomo molhua*: *ca aochquinui*, *aoacheli* in *onueuetzi*, in *onchichipini*: *aoachpitactli*, *aoachp-cilli*, *aoachpictoton*, in *ontzizicui* in *onueuetzi*: *aoaçe* *can aochitlaca*, *aoachtlacotimani*, *aoachtzetziuhitimani*.

Auh quitoa, *quilmach intla metl*, *ipan moquetza*: ic *macuecalicui*, *macoçania*, *maoçqui*, *machichilini*, *matladanja*, *macoçtlaia*. No *yoan quitoa*, in *icoac micpa calmoquetza*: ic *neci*, *can coel quicaz*, in *quiauitl*: *quitoaia*, *can coel iazque* in *aoaçe*, ic *quicazque* in *tlaloque*.



Sixth Chapter. Here are mentioned the snow, the clouds, and the hail.

Ic chicoacn capitula, vñcan mitoa: in cēpaisuitl, yon mistli, yon in terciuitl.

[Frost]

The frost [god] was called Itztlacolihqui. Once yearly the cold came. During the feast of Ochpaniztli the cold began. And for one hundred and twenty days—one hundred and twenty suns—this persisted and there was cold. And it ended and disappeared [during the feast] called Tzitzil.

When [the month] came to an end, it was said: "For the frost hath departed. Now there will be sowing—it will be the time of sowing. Already land will be planted, so that [seeds] will be placed in the soil. Already it is warm, mild, calm. Already the season is good, the time is propitious; the hour is at hand; the time is ripe; the moment hath come." [For] already they hastened and were diligent. Already there was unrest; all men would be agitated and solicitous; they would be preoccupied. No longer would there be rest. Already the days would fly;¹¹ already there would be the setting forth for the working of the fields, the fresh working of the soil, the reworking of the fields; already the fields would be reworked. Now there would be planting of beans; beans would be placed. Now amaranth seed would be cast broadcast; amaranth would be placed. Now *chile* seed would be cast; chili plants set out and transplanted. Already off-shoots would be pruned and separated, and all would bear fruit.

Snow

It was only the servant and companion which followed, accompanied, and spread the frost over the earth. It was considered to be like the rain. And it was said that when there was snow, [crops] would be harvested; the crops would be good. It foretold, and was an omen of, [good] crops.

Cetl, mitoa: itztlacolihqui, cexiubtica in callatiah, in ceuetzi: ipan ochpaniztli, in peoa ceuetzi. Aub chicoacempōulihuitl, ch: yuacpōaltōnal: in manī, in ceuetzi. Aub ipan quica, ipan poliui, in itōca ticitl:

icoac tlami, mitoa ca oquix in cetl, ie tocoz, ie toquixpan, ie tlaltalaquilo, ie tlallan ontlatlailoz: ie tlatotonja, ie tlacacacaca, ie tlaiamanja: ie qualcan, ie uncan, ie inman, ie tlainman, otlainmantic: ie tlacui, otlacuih, ie neamalo, ie neacomanaloz, ie nemociuloz, ie tlamoziuz, aoc onnetlailoz: ie tlacail coaz, ie motocaz in tlacimictli, in tlapopozolli, in çacamolli, ie çacamoloz, ie etlaxoz, ie etlaçaloz: ie oauh-pixoloz, ie oauhquetzaloz, ie chiempixoloz, ie chil-tecoz, ie chilaquilo: ie onpipilcozo, ie onsemaiso-hoaz, ie netlacatilo.

Cēpaisuitl,

Çan juical, çan itlaxical, quitoquila, quitocastih, yōi onotiah in cetl: iuhquin quiauitl ipan poui. Aub mitoa, in icoac cēpaisui: piscon, tlamoçioaz: quine-tia, ineca in pisquilti.

11. Here we follow Leonard Scheele Jones: *Sahagún, Hispanolinguist and Calendar of the Aztec Indians, an Aztec astrological Almanac* (Chicago: W. Kohlman Verlag, 1950), pp. 53, 342-349. An alternative, however, might be "sun set forth, or rise" (dawn, eve).

Our notation of capitalization and accentuation is provisional.

Clouds

821

[776]

When [clouds] billowed and formed thunder-heads, and settled and hung about the mountain tops, it was said: "The Tlalocs are already coming. Now it will rain. Now the masters of the rain will sprinkle water."

Hail

It was formed and took shape when very white clouds settled on mountain tops. It was said: "Now it will hail; now our food will be hailed out."

And thus did hail fall, making a din as of rattling, beating one about the head, pelting one [as if] with stones. Thus, truly, died and were despoiled our crops. For some distance, it flattened on the ground and spread birds over the surface of the water. At that time the water dwellers went gathering for themselves; they brought in their catch.

821
789

And that it might not hail, that they might not be hailed upon, and the young maize plants might not be damaged by hail, then the [sorcerers who] cast away hail and rain drove and headed it off. They removed it from the waters [of the lake]; they showed it the way and took it [hence]. Or else they cast it forth into the deserted places, the uncultivated lands where there were no crops, no one lived, and nothing existed; poverty-ridden lands—barren lands where nothing grew, nothing issued: the land was void. It was only an abandoned place; the [very] stones were dry.

Mistli.

In icnac tepeticpac moloni, momoloca, motlatlalia, mopiloca: mitoaia, ca ie uitae in tlaloque, ie quianiz, ie pizzauisque in anaque.

Teciuil

Ic muchia, ic neri: in icnac tepeticpac motlatlalia mistli, ceca iztac: mitoa, ca ie tecuiz, ie tecuilor in tonacaiot.

Auh inic uetzi teciuil, iuhquin tlacalaca, tequacacalanja, temomota: vel ic miqui, ic ispolui, ic tonacamiqui, cemat quimana, atisco quimana in totome. Auh vel oncan mopisquia, quin mopisquia, tonacatlama, in atlaca.

Auh inic amo tecuiz, inic amo tecuilor, inic amo tecinmiquiz toctli: niman quitopeca, quipenia, in teciuhtlazoque, in quiauhltlazoque: atlanpa quiquanja, quidacheltia, quimica: anoço vmpa quidaça in çacatla, çacastl-oacan, in atle imuchioian, atle iio-noia, atle onoc, atle iio-noia, atle coatoç, atle iquicail, atle quinzot, atle onuetzot: çan iuhcatla, tetl oaoacca.



The Seventh Chapter telleth of the year counter and the year sign.

One Rabbit

It is said [that this was] the year sign and year counter of the south. For thirteen years it carried, set on its path, took with it, and bore the burden [of the year]. Always, during each [of the thirteen] years, it was the first, the one which led, began, made the start, and introduced as many year signs as there were: Reed, Flint, and House. Of the one [known as] Reed, it was said [that it was] as it were the sign of the east; that is, the year sign of the sun. For from there issued the light which shone forth.

And the third year sign, the one [known as] Flint, was called the sign of the north. For [the north] was said to be toward the land of the dead. Thus have the old people spoken: it is said that when one died, to that place set out, went straightway, and proceeded the dead. Therefore, when someone died—when [the sextons] adorned him, when they wrapped him in his mantle and bound him [in wrappings]—they made him look toward and seated him looking to that place.

And the fourth year sign, the fourth in order, [was] the one known as House—the sign of the west. For this reason they named it Cuatlampa: it is said that there dwelt but women; none of us men were there.

These four year signs, year count[ers], as many times as they came to appear, [so many times] they came to be the beginning year signs.

When all the thirteen-year [periods]—all four of them—had concluded, ended, and finished, thus proceeding around, to give and leave their works from year to year, this [last] one came to, stopped at, jogged, knocked against, and ended at Thirteen House, the sign of the west. That is, now it approached [the end of its] thirteen years of labor.

And then One Rabbit came to settle itself as the sign of the south. When this occurred and it established itself and began its work, thus to bear a year

Isic chicome capitulo, itechpa tlatoa: in xiuhtlipoalli, in xiuhtonalli.

Ce tochtli.

moteneoa: uitztlampa xiuhtonalli, xiuhtlipoalli: matlaxiuitl omei tlaucā, tlatoctotia, tlatqui, tlāmama. In muchipa cecexiuhlica, vel tlaicaria, tlaicāna, quipeoaltia, ipeuhca muchica, quitzintia in izquilt xiuhtonalli in acatl, in terpatl, in calli. In iehoatl acatl, mitoa: tlapcopa tonalli, iuhquinma, q. n. tlaulicopa xiuhtonalli: ipāpa ca umpa oalneci in tlaulli, in tlancetia.

805
823

Auh inic ei xiuhtonalli, iehoatl in terpatl: moteneoa mictlampa tonalli, ipampa in mītoa mictlampa: iuh quitoia in veutque, quilmach in icoc micoa: vmpa itztui, vmpa tlamelaoa, vmpa tlatotoca in mīmicque. Iehica, in icoc aquin miquia, in oconchi-chiuhque, in oconquimilique, in oconilpique: vmpa quiltlachiātia, vmpa quitziltitmotlātia.

[775]
[764]

Auh inic nani, tlanauhcāoria, xiuhtonalli: iehoatl in calli moteneoa, ciostlampa tonalli. Ipāpan iuh quitoia, ciostlampa: quilmach, can muchi cioa umpa onoque, socaque toquichtin.

Inin nauhteme xiuhtonaltin, xiuhtlipoaltin: izquiteme cecepa moquetztui, tonalpauhcaome muchiuitui.

805

Inic muchi matlaxiuitl omei, quiltlampa, coacāia, quitzonquicia nauhtecāin: inic tlaicālotui, quimomacāitui, quimocāuitui, itequiuh, cecexiuhlica: iehoatl itech onaci, itech omocaoa, itech ontzopi, itech ontlatzotzōna, ontlatzōnquicia in matlactlomei calli, ciostlampa tonalli. q. n. le oacāiti in matlaxiuitl omei itequiuh.

Auh niman ic oalmoqueztza in ce tochtli: uitztlampa tonalli. In icoc, y, moquetztza, in quipeoaltia itequiuh, inic ce xiuhtl tlaucāca, tlatoctotia: cenca

805
731

85
731

and set it upon its way, all were much frightened and there was apprehension; all were filled with dread because in this [year] occurred the famine called Necetochuilitli. All were exceedingly terrified and in awe when [the year] One Rabbit came—when they reached and came to it; though not [when it was] Two or Three [Rabbit]. Etc.

nemautiloia, tlātēmachōia, netēmachōia: ipampa, in ipan muchōia maianaliztli, motēmēna necetochuilitli. Caniio uellamautilia, uel imacxōia: in icōac on omoquetz ce tochtli, in enoitech axiōac, enoitech onpachioac: amono ie in omē, anoço ey. etc.



The Eighth Chapter telleth how they held in dread hunger and famine when One Rabbit ruled the year count, and what they first did when the year count of One Rabbit had not yet begun.

And [even] when [the year] One Rabbit had not yet set in, first provision was made; our food was hidden away, stored, saved up, and placed in bins. Nothing was thrown away; all then was saved—wild seeds not commonly eaten; musty maize; corn silk; corn tassels; pulp scraped from maguery tappings, tuna cactus flowers; cooked maguery leaves; heated maguery sap.

Everything was taken into account: [with] amaranth, even the weeds¹² were threshed; [as for] the beans, likewise were stored and put away unripened ones and the dried, withered ends of the green beans, and when they had used all, they satisfied and quickened themselves [with] bird seed, bitter amaranth or bright red amaranth, and yacacolli maize.¹³

This was the time when they bought people;¹⁴ they purchased men for themselves. The merchants were those who had plenty, who prospered; the greedy, the well-fed man, the covetous, the niggardly, the miser, who controlled wealth and family, guardians, the mean, the stingy, the selfish. In the homes of [such men] they crowded, going into bondage, entering house after house—the orphan, the poor, the indigent, the needy, the pauper, the beggar, who were starved and famished; who just as they went to sleep, just so awoke; who found nothing and got nowhere; who in no place found their rest, relief or remedy. At this time one sold oneself. One ate oneself; one swallowed oneself. Or else one sold and delivered into bondage his beloved son, his dear child.

Inic chicney capitulo, itechpa tlatoa: inic quimacacia spixtli, in maianaliztli, in icocac tlauciaia, in xiuhtlapoalli in ce tochtli: yoan in tlein achtopa quichioia, in aiamo vmpoca xiuhtlapoalli, ce tochtli.

Auh in icocac, aiamo moquetza ce tochtli: achtopa nenemachtiloia, netlatlatililo, netetzontilo, netacatilo, mocuezcomatema in tonacatiotl: soc tle motlaça, muchicocac netlatililo in polocatl, in popoiotl, in xilotzotli, in miaotl, in metzotli, in nochtzochitl, in mescalli, in necutlatotonilli.

Auh inic muchi temachiloia, in oauhtli çan yot moconoa in ipolocaio: in etl çan yoan motlatiaia, mocalaquiaia in iaxacacaiç, yoan in jexococoloio in opatzacoac. Auh icocac, muchi tlaiecoa, tlaacotlaça tla-ihioacuria in petzicatl, in chicchic oauhtli, anoço teu-oauhtli, iacacolli:

ie icocac tecoa, motlacacouia, in vnca quicoani, in mocuilttonoa, in motlacamati, in tlätlametl, tlaxotiani, ate quiscacoa, tlaistamachiuhqui, tlaçaloani, tlapachoni, tlamalhuiani, teuie, tzotzoca, motzol: ichan maaquia, mihitoca, mocacalaquia in icnotlacatl, in motolinja, in quiciaui, in quihioia: in aotiecotinemi, in aonmactinemi, in apizmicqui, in truciuhque: in iuhqui cochi, in iuhqui meoa, in aualnecini, in soccan vitz, in soccan quitta ihioicuaia, icauha, ipatica: ie vnca in monamaca, in moqua, in motolca: anoço quinaamaca, quimonamaquia in ipiltzin, in iconetzin:

12. In *cuauhtli çan yotl in quahuia: el Bernardino de Sahagún: Historia general de las cosas de Nueva España* (México: Editorial Pedro R. Ureña, 1967), II, p. 208: "Cuauhtli pachuca, or la cumbre de las cosas de la tierra, son tales sus inmundicias." Joss, op. cit., p. 69, has "héroes muy altos and the Burroughs one."

13. Some of these terms are identified in Anderson and Dibble, op. cit., p. 63. Yacacolli is described in Bernardino de Sahagún: *Historia general de las cosas de la Nueva España* (2. Joverman and René Simón, eds.; Paris: G. Minard, Editeur, 1889), p. 114, n. 2, as "cepillo de maíz." See also the *Relación* edition, Vol. I, p. 159.

14. The translation of this passage differs in some details from that of Joss (op. cit., pp. 68-71), p. x.

Quelques appears in the Real Felipe MS as *quiquel*. The term could be construed, "those who are people." Cf. *de coqueç* (and *su canoel*), toward the end of the paragraph.

185
567

[For] they had incurred sins. They had taken unto themselves, and placed themselves in, great wrong, through which they went always being slaves, until at last they were to die.

And even if he died, once again some one of his kin stood surety for him. Or else his beloved son offered himself and finished for him. None were neglected. Their kin and their lineage went on continuing and extending [the obligation]; they went on paying the debt and concerning themselves [with it]. Always they fulfilled the pledge, continued taking the place of others, served for one another; they all entered the households of their lords.

If sons or grandsons were born to him, at once [their elders] assigned them their great faults. When they matured, when they gained prudence, when they looked about, already servitude would be upon them. Already they wielded the hoe, they used the tump line; already they were [as] someone else's dogs, someone else's turkeys. For in truth [slavery] had come upon them; they had come against that which they could not leave—of which they could not be rid. For their fathers, their grandfathers, their mothers, and their grandmothers had proceeded to merit for them, to acknowledge for them, to bequeath them, to load and place upon them, [their transgressions]. For difficult was that which they had left and bequeathed them in time of famine—those who hungered and starved, who no longer were proud, who no longer persevered, who indeed were sick; who had eaten themselves, had sold themselves.

[This was] because they had prepared nothing for themselves, had shown no forethought for themselves; had paid no heed, had lived in negligence, and were disposed to evil before the year sign One Rabbit had begun—[when] it had not yet set in.

Thus was it said, that their fathers and grandfathers had succumbed to One Rabbit; hence they took on great sins.

When [the year] One Rabbit had fulfilled its task, when the year had been completed, then it delivered its charge to the sign of the east: Two Reed was the one which [then] set in.

motlatlaculnamictia, ueuetlataculli quimotritia, quimotlatilia: inic muchipa centlacotli ietih, in isquich cauitl miqiz.

Anh in manel onmic, oc ceppa ipan oalmoquetza, aca ioaniolqui, anoço ipiltzin omisquetza, ipan tlaiecoa: aiax misticoa, ma antiui, motlilitiui, cemolol-iuhtui, mocemichictiui in incalloc, in incuitlaxcolloc: muchipa impan tlaiecoa, impan oonotui, mocepanpaleuia, cencalqui in ichan intecuiio:

intla tlatatzque ipilhoan, in imisuiocan, çan niman ie quincaculitui in inueuetlacol: in oalncozcalizque, in oalistlamatzque, in oallachiazque, ie intech ca in intlaicoi, ie uici, ie mecapalti, ie teitzcuinboan, ie tetotolhoan: ca nel oimpan ia, oquimonamictique, in auel tecauh, in auel polui: ca intahoå, inculhoan, innanhoå, incihoå in quimaceuicui, quincuitiui, quincaculitui, quimamaltui: quintalilitiui: ca ouicå in concauhque, in quimoncaulique, inic maianalco, in teucuiian, im apizmiquia, aoc imatlamatia, aoc ontlaietcoia, uel icocoiia: in moquaque, in monamacaque.

Ipiampa, in atle cōmochioaltique, in atle ie onmotlamachique, in aqen ommomatque, in çan onmotlacomatque, onmauilmatque: in icocac aiamo peoa, aiamo moquerza xiuhtonalli ce tochtli.

Ic mitoa, ca mocetochique in intahoan in inculhoan: inic quicuique ueuetlatacolli.

In icocac, ie otequit ce tochtli, in otlatzonquiti ce xiuhtl: niman ie ie itech concaoa, in tlapcopa tonalli: iehoat oalmoquetza in vme acatl.



Ninth Chapter, in which is described what was called "The Binding of Our Years," or "When the Years are Bound," [which occurred] when one by one the four year signs had each reigned thirteen years and when fifty-two years had passed; and what then was done.

When [came] the time of the binding of our years, always they gradually neared and approached [the year] Two Reed. This is to say: they then reached and ended [a period of] fifty-two years. For at that time [these years] were piled up, added one to another, and brought together; wherefore the thirteen-year [cycles] had four times made a circle,¹⁵ as hath been made known. Hence was it said that then were tied and bound our years, and that once again the years were newly laid hold of. When it was evident that the years lay ready to burst into life, everyone took hold of them, so that once more would start forth—once again—another [period of] fifty-two years. Then [the two cycles] might proceed to reach one hundred and four years. It was called "One Old Age" when twice they had made the round; when twice the times of binding the years had come together.

Behold what was done when the years were bound—when was reached the time when they were to draw the new fire, when now its count was accomplished. First they put out fires everywhere in the country round. And the statues, hewn in either wood or stone, kept in each man's home and regarded as gods, were all cast into the water. Also [were] these [cast away]—the pestles and the [three] hearth stones [upon which the cooking pots rested]; and everywhere there was much sweeping—there was sweeping very clean. Rubbish was thrown out; none lay in any of the houses.

And when they drew the new fire, they drew it there at Uixachtlan, at midnight, when the night divided in half. They drew it upon the breast of a captive, and it was a well-born one on whose breast [the priest] bored the fire drill. And when a little

Inic chicanami capirale, vncan mitoa: in mitoa, toximmoipili, anoço inic molpilia xiuil: yn icoc matlatlapa omexpa otlauicac, yn inauhtexiti ecen-teti xippoalli: inic onaci vmpoalxiuili ipan matlac-xiuil omume, yon in tlein icoc muchioaya.

Ic vncan, ic ipan in toxihmolpilia: muchipa ic quimatiuh, quitziuh in vnc acatl q. n. Ca vncan aci, vncan tlami ompoalxiuili omatlactli, yoi oxixiuil. Ca vncan mocontalia, monapanoa, monamiqui: inic otlaisalo nauhcampa matlacxiuili omery, in iuh omoteneuh: ic mitoa, vncan molpilia, molpilia in toxih, oc ceppa iancuican vncan xiuhtitzquilo: inic monexcaiotiaia, in xiuil isatoc, muchi tlacatl co-quitziuaia, inic oc ceppa ic opeoa, oc no izqui xiuil 52 afios, inic acitih macuilpoalxiuili ipan nauhxiuili: mitoa cen ueutilizli, in opia tlaisaloa, in oppa monamiqui imolpilican xiuil.

Iscatqui in muchioia, icoc molpilia xiuil; in icoc oxixioac, in vnc vetzia tlequauil, in ic itlapoalpan: achto vel noulian cecueia in tlei in cematonaoc, yon in iaquich pieloia techachā, in neteuiloia tequacuilti, in apo quauil, anoço teti tlaxintli, muchi atlan onmotepocia: No iehoail in texolotl, in tenamastli, yon noulian tlaltlachpanoia, tlaltetzcalolo, tlanaoc tlanico, acotle uetziotia in techachan.

Auh in vetzia tlequauil, vmpa in vixachtlan: icol-nepantla in vetzia, vel icoc in xelui icoalli: malli in ielpa vetzia, iehoail in tlacopilli ielpa in quimama-lia tlequauil. Auh in icoc quetetzin ouetz, in ompotiz: niman ic icuhca, quetetzetzetzin in malli, con-

15. See Plate 26.

805
372
782

[fire] fell, when it took flame, then speedily [the priest] slashed open the breast of the captive, seized his heart, and quickly cast it there into the fire. Thus he revived and fed the fire. And the body of [the captive] all came to an end in the flames. And those who drew fire were exclusively the priests, the fire priests, the devout. Of the fire priest of Copulco, who was experienced, it was his office to draw, to drill, the new fire.

anjlia in iollo, tleco contrazietzi: imic quicoaltia, quitlamaca tielt. Auh in inacpio, can muchi tleco tlami. Auh in tlequauhilaçaia, can ieboi in tlamacasque, in tlenamacaque, in tlamaceuhque: copolco tlenamacac, in vel imacia, in itequiuh catca, in quitlaçaia, in quimamalia tlequauitl.



Tenth Chapter, wherein is described the disposition of those who kept watch when the new fire appeared.

At nightfall, from here in Mexico, they departed. All the fire priests were arranged in order, arrayed in and wearing the garb of the gods. Each one represented and was the likeness of perhaps Quetzalcoatl, or Tlaloc, etc., or whichever one he went representing. Very deliberately, very stately, they proceeded, went spread out, and slowly moved. It was said: "They walk like gods." Thus, in deep night, they arrived there at Uixachtlan.

And the one who was the fire priest of Copulco, who drew new fire, then began there. With his hands he proceeded to bore continuously his fire drill; he went about making trials with his drill, the fire-maker.

And when it came to pass that night fell, all were frightened and filled with dread. Thus was it said: it was claimed that if fire could not be drawn, then [the sun] would be destroyed forever; all would be ended; there would evermore be night. Nevermore would the sun come forth. Night would prevail forever, and the demons of darkness would descend, to eat men.

Hence everyone ascended the terraces; all went upon the housetops. None remained in their houses, on the ground below. And women with child put on masks of maguey leaves and took up their maguey-leaf masks. [They] placed [the women] in granaries, for they were looked upon with fear. It was said and claimed that if, truly, the new fire were not drawn, these also would eat men; [for] they would be changed into fierce beasts.

And the small children they likewise masked with maguey leaves. In truth, none [of them] could sleep, or close, shut, or [even] half-close their eyes. From time to time their mothers and fathers were [there with them]; they kept waking them, punching and nudging them, calling out to them. They woke, confused, and nudged them. Because if they were to

Inic motlacitl capirals, vncan moteneoa, in tlacopanilxli: in quipiaia, inic ilcuic tletl necia.

le tlapoiaca, in nican oneoia mexicana: motecpan-
tia muctanti in teldenamacaque, muctanirubtini,
onmaquia in intlatqui teteu: in cecencia impan
mixcoia, quinmixitlatiaia, in aco quetzalcoatl,
anoço tlaloc et' in çaço ac ichoatl ipan quistiaia, cen-
ca çan iolic, cenca çan iuan in istiaia, onotiaia,
mantiaia: moteneoa, teunenemi, inic uellaquauhioia
onaci, vmpa vixachtli.

793
372
796

Auh in ichoatl copolco tlenamacac, in tlequauh-
tlatzqui: niman nican quipegalia, in imac quimama-
maltuuh itlequauh: quirehecotiah ica in imamalioaca,
in itlalaloca.

In iqoac, y, oioac, cenca nemsuhtioia, tlatenma-
choia: iuh mitouia, quilmach intlacamo, uel vetziz
tlequauil: vncan cempoliooaz, centlamoa, centla-
iooa, aocmo calquicaz in tonatiuh: ie ic centlioia,
oahemouque in tixitiximi, tequiquini:

ic muchi tlacatl itlapanco tlecoia, netlapantemaloia,
aocac tlalchi, tlatzintla, cali mocaoia, motlalioia.
Auh in ootzi, momexiaicatiaia, inmemexaic qui-
cuia, yon cuezcomac quintalioia: ipampa mauhcant-
ioia, iuh mitouia, quilmach intlaca uel vetzi tlequa-
uil: no ichoantin tequazque, motequicuepazque.

[843]

Auh in pipiltotli, no quinmemexiaicatiaia: siac
vel oncochia, onicopia, onmipiquia, onjmotzo-
loia: çan ic cete in innilhoan, in intahol, quinmixio-
ticate, quintipiniticate, quintilociate, quinezacilli-
cate, quinmixia, quintipinja, quintilon: ipampa intla
oncochique, quilmach quiquimichin mocuepazque,
quinmichique.

372
793
796

sleep—it was thought—they would turn into mice; they would become mice.

Hence was heed paid only one thing; there was unwavering attention and expectation as all remained facing, with neck craned, the summit of Uixachtecatl. Everyone was apprehensive, waiting until, in time, the new fire might be drawn—until, in good time, [a flame] would burst forth and shine out. And when a little came forth, when it took fire, lit, and blazed, then it flared and burst into flames, and was visible everywhere. It was seen from afar.

[785]

Then all the people quickly cut their ears, and spattered the blood repeatedly toward the fire. Although [a child] still lay in the cradle, they also cut his ears, took his blood, and spattered it [toward] the fire. Thus, it was said, everyone performed a penance.

[782]

Then [the priests] slashed open [the captive's] breast. In his breast [cavity] the new fire was drawn. They opened the breast of the captive with a flint knife called *ixquanaac*. Etc.

Ic a miucaja, mocemmati in ontlachiclotoc, in onitzotoc, in onequechanotoc, uixachtecatl ispac: isquich tlacatl vmpa ontlatenmati, mosemachia, in quemanja uetzi tlequauil, in quemanja oalcueponi, oalpetzini. Auh in icoac, oquenteltzin vel uetzi, in omopitz, in ozotlac: atepan ic cuetlani, cueponi, noulian neci, oalito in vca.

Niman ic muchi tlacatl monacaztectiuetzi, conlatzitzicuiniia isquichcapa in tletl: in manel coolco onoc no connacaztequi, conculia inieco, conztzitzicuiniia in tletl: ic mitoa, a muchi tlacatl tlamaceoa,

ic conlletequi, in jelpa ontequauhltacoc, conelcoonja in malli, ica tepatl: itoca isquaoac. etc.²



Eleventh Chapter, in which is told what they did when it was seen and was evident that the new fire burst out.

And then everyone—the priests and fire priests—took the fire from there. [Having come] from all directions, the fire priests of Mexico had been sent there, charged with the task, as well as those who had come from distant [places] everywhere—messengers and runners. For these were all only chosen ones, strong warriors, valiant men, picked as best; the fleet, the swift, who could run like the wind. Because through them they could quickly have fire come to their cities.

First, the fire brand was prepared and adorned. It was called *tepilli*. And this the fire priests brought. Before [doing] anything else, they took it up, direct, to the top of the temple [pyramid], where was kept the image of Uitzilpochtli, and placed it in the fire holder.¹⁶ Then they scattered and strewed white incense [over it]. And then they came down, and, also before [doing] anything further, they brought and took it direct to the priests' house, the place named México.¹⁷ Later, this was dispersed, and fires were started everywhere in each priests' house and each tribal temple; whereupon it went everywhere to each of the young men's houses. At that time all of the common folk came to the flame, hurled themselves at it, and blistered themselves as fire was taken. When thus the fire had been quickly distributed everywhere among them, each one laid a fire, and was quieted in his heart.

This same all the village fire priests did. That is, they carried the fire and made it hasten. Much did they gail [the runners] and make them hurry, so that they might speedily bring it to their homes. They hurried to give it to one another and take it from one another; in this way they went alternating with one another. Without delay, with ease, in a

Inic matlachloc capitulo, vncan mitea: in dein quichionia, in icoc omottac, onex, in ocupeon ilcuic tletl.

Auh quiquicac, isquich tlacatl vmpa tlecui, in tlamacazque, in tletlenamacaque: inic ie nouiampa vmpa oioalogue, oisquerzaloque, in mexico denamacaque, yon in ie nouiian veca oaleoa, tidanti, tlaioaltin: ca can much ichoan in pepenaloia, chicoaque, in oquichin, in tiacaon in tlazonanti, in painan, in tlacani, in iohqui becatoca ie motlaloa: ipampa inic icihuca, caxitituetzique tletl imaltepeuh ipan:

ca achtopa ic nenemachtloia, muchichionia in tlecuonani: itoca tepilli. Auh ichoatl, ie quioalaxitia in denamacaque: oc ie achto, vmpa quitlcauiaia, quitlamelaoltiaia in iicpac teucalli: in vmpa mopieia in pida virzilobochtl, tequazco contaliaia: nimā ic contepoa, contotoca in iztac copalli. Auh niman ic cuatemo, oc ie no achto, vmpa quiqui, quitlamelaaltia in calmecac, itocacōā Mexico: ic cātepan moiaoa, tletletlalo in nouiian calmecac, cacalpuico: niman ie ic iauh, in nouiian tetelpuchcalli. Ie vncan in isquich ontoquui, onmotepeoa, ontapaliui macoalli, in modoculia: icoc ic nouiian, tepan moiaocatiuetzi in tletl netletletlalo, neioiollalilo.

Cā no inh quichion, in isquich altepeoa tlenamacaque: inic quiquia, quinenemichiaia tletl, cēca quirotezia, quimotlalocheiaia: inic icihuca caxititue inchan, quimomamacatiquia, quimocucuiltiquia: ie mopupucalia. Amo ucauh, amo machiztli, can isquich canitl, y, in conaxidia, in quicoeponalitia: can achitonca in nouiampa, cuetuepocatimotea

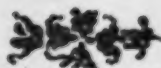
16. "Po casillero, hecho de ad y cano, puesto delante del jehel"—corresponding Spanish text.

17. Sahagún, in the corresponding Spanish text, thus explains this distribution: "Y de allí se repartió y llevaron al aposento de las sacerdotas, que es dicho mamecan y después a otros aposentos, de las dichas capitanes, de jehel: y de allí se repartió, y llevaron hacia por señores, de la ciudad."

793
796
372

short time they caused it to come and made it flare up. In a short time everywhere fires burnt forth and flared up quickly. Also there they first carried and brought it direct to their temples, their priests' houses, and each of their tribal temples. Later it was divided and spread among all everywhere in each neighborhood and in the houses.

tletl, cucoepocaticuica: no vmpa achto quitqui-
quica, quitlamelacahicuatzin in intrepán, in incalmecac,
in incacalpulco: catapan ic moiaou, tepan cémami
in nouiian tlálatilacalpan, yon in calpan.



Twelfth Chapter, in which is told [the manner of conduct of] all the people when the new fire was taken. And, when this took place, everyone renewed his clothing and all the household goods.

Then, at this time, all renewed their household goods, the men's array, and the women's array, the mats—the mats of large, fat reeds,—and the seats. All was new which was spread about, as well as the hearth stones and the pebbles. Also at this time [the men] were newly dressed and wrapped in capes. A woman—[such as she] dressed newly in their new skirts and shifts.

Thus it was said that truly the year newly started. There was much happiness and rejoicing. And they said: "For thus it is ended; thus sickness and famine have left us." Then incense was offered; [quail] were decapitated, and incense was offered. They grasped this incense ladle, and raised it in dedication to the four directions in the courtyard. Then they cast it into the hearth. Thus was incense offered.

Thereupon amarantus seed cakes overspread with honey were eaten. Then all were bidden to fast, and [it was ordered] that no one should drink from the time that it was completely light until it came to be considered midday. And when noon came, then captives and ceremonially bathed ones died. Then all rejoiced and there was feasting. Then once again fires were newly laid and placed.

And [as for] the pregnant women who had been feared, if any of them then gave birth to and bore a child; if a boy was born as her child, they named him Molpilli, Xihuitlapilli, Xihuitzinciqui, Xihuiti, Tezihui, Xihuitliltic, Quetzalxihui, Xihuitquen, etc. And if [it was] a girl, Xihuitometl, Xihuitc, Xihuitcopil, etc.

And when, in the time of Motecuhua, one year was bidden, he ordered that indeed everywhere should be sought a captive whose name [contained the word] *nimil*. Wherever [he was], this one was to be *nimil*. And one was taken—a man from Uxmal, a well-born man. He was called Xihuitlamia,

Inic motecuhuame, capitulo, vican mitoa: in quatin in isquich tlacatl, in icoc omocuc in iancuic tletl: auih in icocac, y, muchi tlacatl, quiliacuilia in itlaquen, ycan in isquich calitlatquid.

Niman icocac, isquich iancuia, in calitlatquid: oquichlatquid, in ciuatlatquid, in petlatl, in tokues tli, in icpalli: muchi iancuic in moreteca, iol in tenamasti, in texolotl. No iquac iancuic nequentilo, nepililo in tilmatli: in ciuatl, iancuic ommaquia, in incuc, in inuipil.

Ic mitoa, ca nel iancuic onpoca in xiuil: papacoa, metlamachilo: ycan quitoia, ca ic oquix, ic oechtelacui in cocoliztli, in maianaliztli. Niman ic cocopaltemalo, tlacotonalo, tienamaco: concui in tlemaitl, nahuacampa coniuico in ithoalco, catapan contema tlexico, inic otenamaco copalli.

nimil ic ic nepcan tzoxtzoalqualo, vican ic neqao-liztlihuilo, inic aiac atlix, ic centlatxiz: quincenemasthuia in nepantla tonaciah. Auih in oscic, nepantla tonaciah, niman ic miqui in mamalti, ycan taaltili: quinicocac cenpapacoa, tilitlaqualo: icocac oc ceppa ilcuican netilecuiltilo, netilecuiltililo.

Auih in oimacacxioa cotzti, inla aca icocac omicxiah, otlacachih: inla oquichitl iconenah otlacac, quitoa-icoriaia molpalli, xihuitlapilli, xihuitzinciqui, xihuitli, tezihui, xihuitlatlac, quetzalxihui, xihuitquen. Etc. Auih inla ciuatl, xihuitmetl, xihuitc, xihuitcopil. Etc.

Auih in icocac, ipan muchihuih motecuhama, tonaciah molpalli omca nouian ic tlanacoetl, inic temolotl mali: in inca xiuil, in capo campo itl inoa. Auih oraxioac uxepitincetl, tlacopilli: inca xihuitlamia, tlathico mali muchihuih: in tlanacoetl inoa itacuia, auih ic tocanitlotl, ic notraloc xihuitlamiamani: ca ichonil

3 [See cat. 116, p. 27 — Analyst]

796
372
782

and became a captive at Tlaxiulco. The captor was named Itacuin, and henceforth he was known as and called "Captor of Xihuitlamin."¹⁸ For on the breast of his captive fire was drawn by the drill, and all his body was consumed in the fire. And they made [the victim's] image of pure amaranth seed dough, so that it might represent him; they set cooked grains of maize upon it, so that they could give it to the people to eat.

icapan uetz, in dequasul imal, muchi deco tlan in jnacao: suh ca trobonli, inic quixiptiaoci, in ipan quipouh: tlanpanastli ipan quitlialali, inic quite-qualti.

18. In the corresponding Spanish text, Sahagún writes: "Por donde se hacen de castaño, muy gruesos; el qual se dobla, señalándose y lo tiene en la guerra, se señalaba de Xihuitlan, por cuyo nombre llamaban por lo qual después, le llamaron a el, xihuitlamin." . . . In Jarr, op. cit., p. 75, the passage is translated: "And thus from an eagle's beak, whose beak was called Xihuitlan, Xihuitlamin was named, and Xihuitlan, the name of the eagle's beak, the name of the eagle and the name of the eagle's beak." . . .

8

APPENDIX

000

De la manera que esta
este quaderno a de ir
toda la obra.—Saha-
gún, *Memoriales con
Escritos*

[p. 33].



THE SEVENTH BOOK TREATETH OF THE
SUN, MOON, AND STARS, AND OF THE
YEAR OF JUBILEE

EL 7.º LIBRO TRATA DEL SOL Y DE LUNA
Y ESTRELLAS Y DEL AÑO DEL JUBILEO."

First Chapter, of the sun.

821 The sun hath the quality of shining and of lighting
and of casting rays from himself. He is hot and he
seareth; he maketh one sweat, and turneth a man's
body and face dark brown or tawny.

El sol tiene propiedad de resplandecer y de
alumbrar y de echar rayos de sí. Es caliente y tuesta,
haze sudar pa bosco o loro el cuerpo y la cara de la
persona.

821 They celebrated a feast to the sun once each year
785 in the sign named Four Olin. And before the feast
182 they fasted four days as the vigil of the feast. And in
this feast of the sun, four times they offered incense
and blood from the ears—once at sunrise, another
time at midday, at the vesper hour, and when [the
sun had] set.

Hazian fiesta al sol vna vez cada año en el signo
que se llama 4. olin. Y antes de la fiesta ayunavan
quatro dias como vigilia de la fiesta. Y en esta fiesta
del sol ofrecian encienso y sangre de las orejas quatro
veces: vna en saliendo el sol, otra al medio día, y a la
hora de visperas y qñ se ponía.

Ytscalini. t. itscaliohtica in noyollo: My heart is
calmed, or resteth, in love. Pret., oitcaliuh. oitaca-
lihticaua.

33.
ytscalini. t. itscaliohtica yn noyollo. refriarse o
declino mi corazón en el amor. pret. oitcaliuh. oitaca-
lihticaua.

Vel cen tecomatl in atl ocontzineuh: A whole
gourd[ful of water] was overturned while being
drunk.

34.
Vel cen tecomatl y atl ocontzineuh. trastornose vna
xicara čtera beuiddola.

19. Sahagún (Pico y Troncoso ed.), Vol. VI, pp. 177-215.



INIC CHICOME AMUXTLI YTECHPA TLA-
TOA YN TONATIUH, YOAN Y MEITZTLI
YOAN Y CICITLALTI YOAN Y TOXIM-
MOLPIA

Capítulo Primero del Sol

1.
Tonatiah.
2. 3. 4. 5. 6.
Tona. tlancetia. motonameyotia. tototqui. tetlati.
7. 8.
tetlatati. teytioni. teixtileuh. teixtילו. teixcaputzo.
9.
teixtlecaleuh.
10. 11.
Matlapoaltica ipan epoalli yn ilhuiuh quicaya, yn
12. 13.
ilhuichiuh. ylhuiquixtiloia ypan quimattinuiya
14. 15.
yn itonal ytoa nachin. Auh yn ayamo quica ylhuiuh
16. 17. 18. 19. 20. 21.
achopa navilhuil neçaualoia. Auh yn iquac ye ipan
22. 23.
ylhuiuh, yn iquac yancuic valquica. valmomana.
24. 25. 26. 27.
valpetzini: tlenamacoya. tlatoenilo. neça. In hin
28. 29. 30. 31.
muchinaya nappa cemilhuil: yquac in youatzinco,
32. 33.
youan nepatla tonatiah, youan yquac in ye ñmotzcaloa,
34.
in ye ñmotpilo: youan iquac yn oncalqui, yn onaquí,
35.
yn ñmotzineua. Auh in youatzinco minaya, ca ye
36. 37. 38. 39.
tequitiz, ye tlacotia. yn tonatiah quen vetziz y cemil-
40.
huil. Auh yn oyotac, minaya oreq't otlacotie yn
41. 42. 43.
tonatiah. Yaic valmomana yn queman vel ezic,
44. 45. 46.
chichihic, tlapatlic. Auh yn queman çan ytalactic,

1. Sol
2. 3.
Resplandecer. ft.* otonac. alumbrar. ft.* otlanexi.
4. 5.
echar de si rayos. ft.* omotonameyoti. cosa caliente.
6. 7. 8.
cosa que tuesta. cosa que haze sudar. cosa que
9.
ñegreçe o para loro. leuanta los cueros tostandolos.
10. 11.
Cada doscientos y sesenta dias. hazer fiesta. ft.*
12. 13. 14.
onilhuichih. onilhuixitli. en. seguirse. su signo.
15. 16. 17. 18.
caso. notonal. nōbre. caso. notoca. antes. quatro dia.
19. 20. 21. 22.
o fiesta. ayunar. ft.* oninoçauh. Y quando. fñerri-
23. 24.
mente. Salir. ft.* oniquiz. oninoman. asomar. ft.*
25.
onipetzin. echar encienso cō la mano de barro en que
26.
estan brasas. ft.* onitlenamacac. onitlatotoni. Vntarse
27.
cō sagre de las oreias las maxillas ft.* oninçoc. Emo
28. 29. 30.
se hazia. ft.* onicchiuh. quatro vezes. en vn dia.
31. 32. 33.
de mañana. al medio dia. pasar el sol de medio dia.
34.
ft.* ñmotzcalo: ñmotpilo. Entrarse. ft.* ocalac. onac.
35. 36.
ñmotzineuh. Desir algo. ft.* oniquito. trabajar hazer
37.
tarea o destazo. ft.* onireq't. lo mismo. ft.* onitlacotie.
38. 39. 40.
de que manera. acontecer algo. ft.* ouera. hazerse

821

And when he came forth in the morning, they said: "Now the sun starteth his work. How will it be? What will come to pass on this day?"

Y quando a la mañana salia decian ya comienza el sol su obra que sera, que acontecera e este dia.

And at sunset they said: "The sun hath ended his work, or task." Sometimes when the sun riseth, he seemeth blood-colored; and at times whitish; and sometimes he riseth sickly-faced because of the mist or the clouds which cover him.

Y a la puesta del sol, decian acabo su obra, o su tarea el sol. A las vezes qñ sale el sol pareçe de color de sangre: y a las vezes pareçe blanquexino: y a las vezes sale de color enfermiso por razon de las nieblas o de las nubes que se le alponē.

When the sun is eclipsed, he turneth red; it seemeth that the sun becometh disquieted, or troubled; or he moveth to and fro, or he stirreth. And he turneth very yellow.

Quando se eclipsa el sol parase colorado pareçe que se desazoniega o se turba el sol, o se remeçe, o rebuelue y amarillescē mucho.

821
785
782

When the people see this, they then raise a tumult. And a great fear taketh them, and then the women weep aloud. And the men cry out, [at the same time] striking their mouths with [the palm of] their hands. And everywhere great shouts and cries and howls were raised. And then they hunted out men of fair hair and white faces; and they sacrificed them to the sun. And also they sacrificed captives, and they anointed themselves with the blood of their [own] ears. And, besides, they harel [the lobes of]

Quando esto veē la gente luego se alborota. Y tñales gran temor, y luego las mugeres lloran a voces. Y los hombres dan grita hiriendo las bocas con la mano. Y en todas ptes se dauā grandes bores y gritos, y alaridos. Y luego buscavan los hombres de cabellos blancos y caras blācas: y los sacrificavan al sol. Y tambien sacrificavan captivos y se vñuñā con la sangre de las orejas: y tambien agujeravan las orejas con puntas de magoci y pasavan minihers o con semoñate por los agujeros q las puntas avian

47. 48. 49. 50.
 çan camastac, çan coccutiuh ypampa ç mixtli, ç
 51. 52. 53. 54.
 mixayuitl, anopo mixpanitl, mixtecuicuiltl yn ixco
 55.
 moteca—

41. 42.
 noche. ft.* oyotac. Presentarse a nosotros el sol. a las
 43. 44.
 veces cosa de color de sangre. cosa colorada. lo
 45.
 mismo. Caso. nochichilticauh. notlapalticauh.
 46. 47.
 cosa blanquezina. caso notlapalticauh. la cara blan-
 48.
 quexina. Caso. nocamastacauh. echa claridad mor-
 49. 50.
 tezina. ft.* ocucutia. por razón. de nubes. caso. nomix.
 51. 52.
 Nube como niebla. ca. nomixayauh. Vandera de
 53.
 nube. ca. nomixpan. Nubes de diuersas colores. ca.
 54. 55.
 nomixtecuicuil. delante la cara. ca. nixco. ponerse
 algo o echarse. ft.* omoterac.

1.
 Tonatliuh qualo.
 2.
 In iquec muchina hi, chichiliuh timomana, aoc
 3. 4. 5.
 tlacamani. aoc tlacica. ça mocuecpeimani. cenca
 6. 7. 8.
 tlacoçavis: niman yc tlatzomoni. tlatcatl comoni,
 9. 10. 11. 12.
 neacomanao, neacomonilo. nemaubtlo, nechoquilitlo,
 13. 14.
 tlachoquisteua ç macevali, netenviteco. netempapa-
 15. 16. 17.
 uilo, tlacauca. tlacaustralco. tritzina, oyauilli mo-
 18. 19. 20. 21.
 teca. Tlacatalmicoa, malmicoa, nepoa. tlacoçxtilo,
 22. 23. 24. 25.
 nemacateco: Auh yn tetepan xituchico, tlache-
 26. 27. 28. 29.
 lantoc, tlacvacatoc. Yc micoya, yntla tlamiz, yn
 30. 31. 32. 33.
 quao tonatliuh, centlayotac: valtemusque yn tixti-
 34.
 tinni. topaquini—

1. 2.
 Eclipse el sol ponerse colorado. ft.* ochichiliuh-
 3.
 momā. turbarse el sol o el agua. ft.* aoc otlacamā.
 4.
 turbarse la persona. ft.* aoc otlacacatca. rebuluerse o
 estar se remeçiendo. ft. omocuecpeimā. omocue-
 5.
 cpeitman. amarillecerse el sol. o los mayzales qñ
 6.
 estan pa colarse. ft.* otlacoçauix. alborotarse la
 7.
 gente. ft.* otlatzomon. lo mis.* ft.* otlacatl comon.
 8.
 9. 10.
 lo mismo. ft. onecomanao. lo mismo. pret.* oneco-
 11. 12.
 monilo. todos temen. ft.* onemaustiloc. todos
 lloran a voces. ft.* onechoquilitoc. otlachoquisteuac.
 13. 14.
 todos dan grita. ft.* onetenvitecoc. lo mismo. ft.*
 15.
 onetempapauiloc. todos dñ alaridos. ft.* otlacauacac.
 16.
 lo mismo. ft. otlacaustraloc. todos dñ voces. ft.*
 17.
 otlatzinac. todos vosen por todas ptes. ft. oyauilli-

821
785
782

their ears with maguey spines and passed flexible twigs or the like through the holes which the spines had made. And then, in all the temples, they sang and sounded [musical instruments], making a great din. And they said: "If the sun becometh completely eclipsed, nevermore will he give light; eternal darkness will fall, and the demons will come down. They will come to eat us!"

hecho. Y luego por todos los templos cantaban y tañían haciendo gran ruido. Y decían si del todo se acaba de eclipsar el sol nunca mas alumbrara ponerse han perpetuas tinieblas y descenderan los demonios vendran nos a comer.



Second Chapter.

Capítulo Segundo

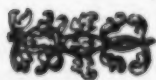
824

When the moon newly appeareth, he seemeth like a thin, little curve of wire. He doth not yet shine. By little and little he goeth growing. On the fifteenth day he is full. And when now he is full, he cometh forth in the east at sunset. He seemeth like a great millstone—very round and very red. And as he goeth rising, he becometh whiter or shining. [There is what] looketh like a rabbit in the middle of him. And if there are no clouds he shineth almost like the

Quando la luna nuevamēte nace, parece como vn arquito de alambre delgado aun no resplandece: poco a poco va creciendo. A los quinze dias es llena. Y qñ ya es llena sale por el oriente a la puesta del sol: parece como vna rueda de molino grande muy redonda y muy colorada. Y qñ va subiendo se para blanca o resplandeziente: parece como vn conejo en medio della. Y si no ay nubes resplandece casi como el sol, casi como de dia. Y d'iques de llena cūpli-

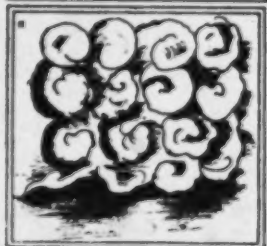
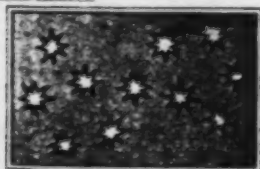
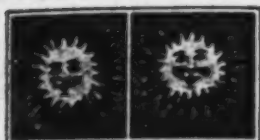
600

ILLUSTRATIONS



[p. 35 (A)]

821
532



—After Paz y Tournes

1. Sun
2. Moon
3. The rabbit in the moon
4. Eclipse of the moon
5. Comet
6. Comet's tail

7. Stars
8. The Winds
- 9-10. Lightning
11. Clouds
12. Rainbow

[p. 38 (6)]

821
532
372
796
782



—After Paso y Troncoso

13. Ice, snow, and hail
14. Storing food against famine
15. Delivering children into bondage
16. Storing new fire on the breast of a sacrificial victim

17. New fire in the temples
18. New fire taken to homes
19. Breaking and throwing away household goods at the end of the fifty-two-year cycle

[P. 38 (E)]

The Calendar Wheel



805

This table placed above [opposite] is the year count, and it is a most ancient thing. They say that its inventor was Quetzalcoatl. It proceedeth in this way: they begin with the east, which is where the reeds are (or, according to others, with the south, where the rabbit is) and say One Reed. And thence they go to the north, where the flint is, and they say Two Flint Knife. Then they go to the west, where the house is, and there they say Three House. And then they go to the north, which is where the rabbit is, and they say Four Rabbit. And then they turn to the east, and say Five Reed. And thus they go, making four revolutions, until they reach thirteen, so that they end where they began. And then they return to one, saying One Flint Knife. And in this way, making revolutions, they assign thirteen years to each of the characters, or to each of the four quarters of the world. And then fifty-two years are completed, which is a bundle of years, when the Jubilee is celebrated and new fire is made in the manner set forth above [Chapters 9-12]. Then they again count as at the beginning. It should be noted that they disagree a great deal, in various places, as to the beginning of the year. In some parts, they told me that it began at some date in January; in others, that [it was] at the beginning of February; in others, that [it was] some time in March. In Tlatilulco I gathered together many old men, the most able ones whom I could secure, and, along with the most able of the college students, this matter was discussed for many days. And they all concluded that the year began on the second day of February.

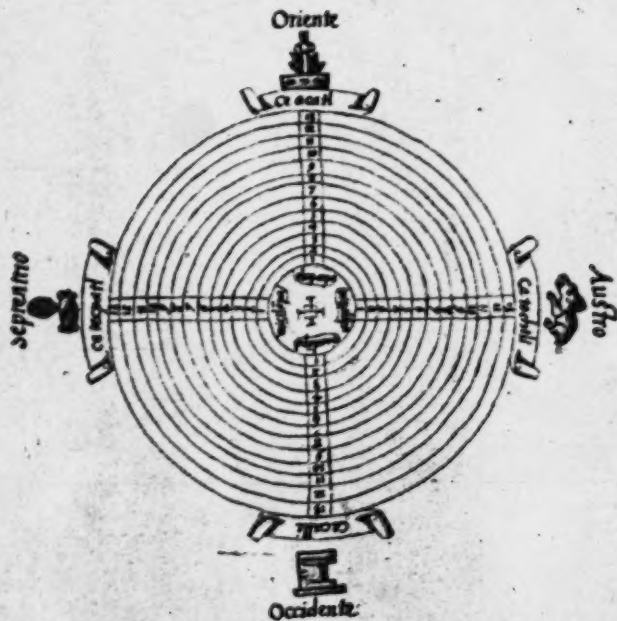
Esta table, arriba puesta: es la cuenta de los años, y es cosa antiquissima. Dizen, que el inventor della, fue Quetzalcoatl: procede desta manera: que comiençan del Oriente, que es donde está las cañas: y segun otras, del medio dia, donde esta el conejo, y dizen ce acatl: y de alli van al Norte, donde esta el pedernal, y dizen vme tecpatl: luego van al occidente, donde esta la Casa, y allí dizen iey calli: y luego van al abrego, que es donde esta el conejo, y dizen nauti tochtli: y luego tornan al oriente, y dizen macuilli acatl. Y así van dando quatro bueltas, hasta que llegan a treze, que se acaban a donde començo: y luego bueluen a vno, diziendo ce tecpatl. I desta manera, dando bueltas: dan treze años, a cada vno de los caracteres, o a cada vna, de las quatro partes, del mundo. I entóce, se cumplen. 52. años, que es vna gaviila de años: donde se celebra, el lubileo, y se saca lumbre nueva, en la forma arriba puesta: luego bueluen a contar como de principio. Es de notar, que discrepan mucho, en diversos lugares del principio del año: en vnas partes me dixerón, que començaua a tantos de Enero: en otras, que a primero de hebrero: en otras, que a tantos de Março: En el tlatilulco, junte muchos viejos: los mas diestros, que yo pude auer, y juntamente, con los mas habiles de los colegiales, se alterco esta materia por muchos dias: y todos ellos concluyeron, que començaua el año, segúdo dia de Hebrero.

[p. 38(F)]

libro 7º

de la astrologia

805



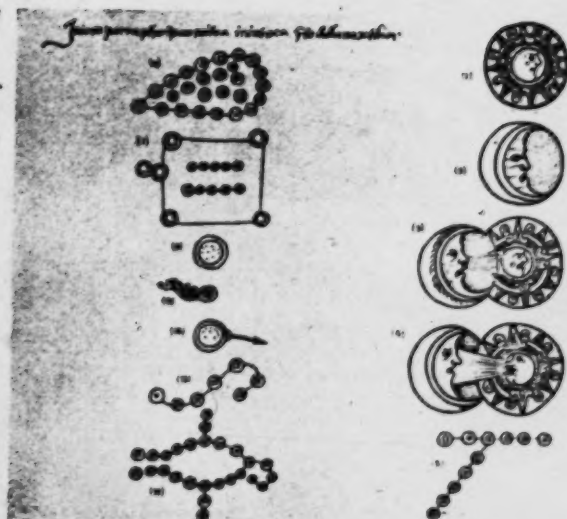
20. The calendar wheel

—After Poma y Troncoso

The reader might assume four spirals instead of the concentric lines shown. Beginning at the center with One Rabbit, proceed to Two Reed, Three Flint Knife, Four House, Five Rabbit, etc., and end at the outside circumference with Thirteen Rabbit. Begin again at the center with One Reed and proceed as before to the outside circumference at Thirteen Reed; and so on until the fourth spiral, which begins with One House, ends with Thirteen House, thus completing the fifty-two-year series.

[p. 38(G)]

821
532



—After Paso y Troncoso

21. Sun, moon, and stars, and other natural phenomena, from *Primeros Memoriales*, Cap. 2

1. Sun
2. Moon
3. Eclipse of sun
4. Eclipse of moon
5. Fire drill

6. Fire drill
7. Venus
- 8-9. Comet
10. Comet's tail
11. S-shaped stars
12. Scorpion

[p. 38 (H)]

805
821
532



—After Paso y Troncoso

22. Natural Phenomena and year signs, from *Primeros Memoriales*, cap. 2

- 13. Wind
- 14. Lightning bolt
- 15. Rain
- 16. Rainbow

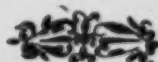
- 17. Frost
- 18. Cloud
- 19. Snow
- 20. Hail

- Year signs, beginning at top
- One Rabbit
 - Two Bird
 - Three Flint Knife
 - Four House

[p. 38(I)]

000

18.
motecac. Sacrificar hombres blancos. ft.* otiscastal.
19. 20.
miconac. Sacrificar captivos. ft. omalmiconac. Vntarse
21.
cō la sangre de las orejas los rostros. ft. onēpōac. pasar
22.
miembros por las orejas. ft. otlaqō'xtilec. hazer cor-
taduras ē las orejas pa sacar sangre. pret.* onenacaz-
23. 24.
teroc. Por todos los templos. cantar cantares q se
25.
llamā xuchcuicātl. hazer ruido. ft. otl-talantoca.
26. 27. 28. 29.
dar alaridos. ft. otlacavacatoca. Por tanto. si. acavac
30. 31.
algo. ft. otlan. Vt. sufl. ponerse pperua oscuridad. ft.
32. 33.
octlayouac. descender. ft. onivaltemuc. demonio. o
34.
diablo. ca. notēxtiminh. comer hombres. ft. onite-
qua.



1.
Motecl. teocacimotcl.

2.
Ya iqac yancuican valnomana colontli yuhquin
3. 4.
tepacanecuiltl, tepacaneuiltontli, ayamo tlancxtia:
5. 6. 7.
que yuyun veiatlūh, malacachiūhtlūh. teulacachiūh-
8. 9.
tlūh. Cantotica y vel malacachiū, teulacachiū, yn
10. 11.
vel maci, yn chicau. Auh yn iqac vel oymulūh,
omalacachiūh, ynic valnaci, ynic valnomana yn
12. 13. 14.
vaga yuyūyān tonatūh yn iqac ye tlapoyān
15. 16. 17. 18.
yuhquin comallī, vāipol, vel teulacachiū, malacach-

1.
Luna.

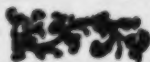
2. 3.
Arquillo. barbarte a manera de medio arquillo. caso.
4. 5.
notēpacanecuilt. notēpacanecuiltōn. sun no. poco a
6. 7.
poco. yre. engrandeciendo. ft.* omeixtia. yre.
haciendo redondo. ft.* omalacachiūhtia. oerulaca-
8. 9.
chiūhtia. a los quinze dias. acabare de arredondar.
pret.* oymulūh. omalacachiūh. oerulacachiūh. per-
10. 11.
ficionarse. ft.* omacic. hazerle fuerte. ft.* ochicōac.
12. 13. 14.
scilla. a la salida. caso. noquicaya. a la tarde. o a la

821 sun; [it is] almost as daytime. And after he hath damente poco a poco se va menguando hasta que se
become completely full, by little and little he goeth va a hazer como quando començo: disen entonces
waning until he becometh as he was when he began. ya se muere la luna, ya se duerme Esto es quando
They then say: "Now the moon dieth; now he sale ya con el alua al tpo de la coniunção: disen ya
sleepeth." This is when he riseth with the dawn at es muerta la luna.
the time of the conjunction. They say: "Now the
moon is dead."

de, yuhpaia thupilli chichilic, chichilpetic. Auh q'at
 19. 20. 21. 22. 23.
 que: in ye ochi quimbura, in ye malacoq'ca itaya:
 24.
 mima ye thachis, ye thiamina y metzli, ye metzama:
 25. 26. 27.
 yanduc vel itac, ynic mota ynic neri ishaja
 28. 29. 30. 31.
 molana ymo ventac. Yalocamo de mizli, ylacamo
 32.
 mima. mima. yuhpaia tana ye thamci, mima
 33. 34. 35.
 yuhpaia conchilid vel thalamona. thalamonimani.
 36.
 thalamonac. thalamonimani. Auh yn iqnac oclacic.
 37. 38. 39.
 oclacimic. ydancitlis y inquilid ye vey, malaca-
 40. 41. 42.
 chini: qan lah nani oc ceppa tepicnani, tepicnani-
 43. 44.
 shak, oc ceppa yuhpaia mochina ynic yficuica
 45. 46.
 vahnimana, qan lah yd polini, polinshin: mima ye
 47. 48.
 shigui y metzli ye ve in quicochi, ye ve in ic cochi
 49. 50.
 ye thachilish, ye thachimavac y valquica. Auh yn
 51. 52.
 iqnac vel onopolish, mima omic y metzli:—

pueta del sol. ai como. comal. caso nocomal. Es van
 15. 16.
 torta de barro cocido en que cocen las tortillas.
 17. 18.
 grande. cosa redonda. y llana. caso. notraicach.
 19. 20. 21.
 cosa muy colorada. va poca. proceder. ft. equisaho-
 22. 23.
 cac. se sube en alto. ft. ocalacoquin. pararse blanca.
 24.
 ft. oystas. resplandecer. ft. oclachiz. oclaceni.
 25. 26.
 omestonac. cosa blanquesina. cosa muy blanca.
 27. 28. 29.
 parecer. omestac. onex. conocio. en la cara. caso.
 30. 31.
 nisca. estar echado. pret. ometstoca. si ninguna cosa.
 32. 33. 34. 35.
 anublar. ft. omixxonac. omixt. casi. dia. resplan-
 36.
 decer mucho, o echar mucha claridad de si. ft. ota-
 37.
 naltunac. oclanaltunimanca, oclacalantoca, oclaca-
 38. 39. 40.
 lantia. cumplirse o perfeccionarse ft. oacic. omacic.
 41. 42.
 resplandor. o claridad. caso. notlanex. notlanexiz.
 43. 44.
 tanse. engrandecerse. o crecer. ft. oueix. poca. a
 45. 46.
 poca. otra vez. achicarse o menguarse ft. otepico-
 47. 48.
 nank. otepimauhtia. poco a poco. desaparecer.
 49. 50.
 opolish. opolishia. morirse. ft. onimic. dormir
 51. 52.
 mucho. ft. onicoch. amancer. ft. oclathnic. junto al
 53. 54.
 alba.

000



539

This is the tale of the rabbit which is in the moon. La fabula del conejo que esta en la luna: ... esta. They say that the gods played tricks on the moon. Dizen, que los dioses se burlaron con la luna y dieron and struck him in the face with a rabbit; and the ronla con vn conejo en la cara, y quedole el conejo rabbit remained marked upon his face. And with it señalado en la cara: y con esto le escurecieron la cara they darkened his face as if with a weal. Thereafter como con vn cardenal. Despues desmo salio pa alumbrar al mundo. Dezian, que antes que ouiese dia en before there was day in the world, the gods came el mundo que juntaron los dioses en aquel lugar que together in that place which is named Teotihuacan se llama teotihuacá, (que es el pueblo de San Juan (which is the town of San Juan, between Chicoma entre chicomaustlan y otumba) dijeron los vnos a nahuatlán and Otumba). They said to one another: los otros. Diones, quien tendra cargo de alumbrar al mundo? luego a estas palabras respondio vn dion que "O gods, who will have the burden of lighting the mundo? luego a estas palabras respondio vn dion que world?" Then to these words answered a god named se llamaua Tecuciztecatl y dixo. Yo tomo a cargo de Tecuciztecatl, and he said: "I shall take the burden alumbrar al mundo. Luego otra vez hablaron los of lighting the world." Then once more the gods dioses y dijeron quien sera otro? Luego se mirasõ spoke, and they said: "Who will be another?" Then los vnos a los otros, y conferian quien seria el otro. they looked at one another, and deliberated on who Y ninguno dellos osaua ofrecerse a aquel ofi. todos the other would be. And none of them dared offer temian y se escusavan. Vno dellos dioses de q̃ no se himself for that office; all were afraid and declined. haxia cuera y era buboso, no habiau sino oya lo que One of the gods, to whom no one was paying atten- los otros dioses dezian. Y los otros hablaronle y tion, and who was covered with pustules, did not discrõle: Se tu el que alumbres buboso. Y el de speak but listened to what the other gods were say- buena voluntad obedecio a lo que le mandaron y ing. And the others spoke to him and said to him: respondio, en rard repõlo lo que me auen mandado



1. Incaqui ylatlatello, ynic minoa yubquin tocharn
 2. yano vetator metzli. In hin, quilmach ça ic yca
 3. omosvtilor, yc conixuinitoque, yc conixlatlatzo
 4. que; yc conixpopoloque yc conixomictique yn teteo
 5. f iquac çampun oquicaco, omomanaco. Mitoa yn oc
 6. ymayi, in ayamo tema, in ayamo tlathui, quilmach
 7. mozenlatique, momonotique f teteo yn vmpa teuti-
 8. uac, quinoque, q'molhuicque. Tla xualhuil teteo f
 9. aquin tlathuiz, aquin tlamanaz. yn tonaz, yn tla-
 10. thui? Auh nimā ye ic yehuatl vncan onitlatzo, omiz-
 11. quetas yn tecuictecatl, q'to. teteo ca nehual niyez.
 12. Oc ceppa quitoque yn teteo, aquin oc ce? Nimā ye
 13. ic nepanotl mochoza, q'mortitia, quimolhuia quen
 14. dyez hi, quen tbyezque? Ayac motlapalooya, yn oc
 15. oc omisquetzaz: çl muchi tlacatl momanhuia, yn oc
 16. tziq'çaya. Auh amo onencticaca f ce tlacatl nanava-
 17. tizin vncan tenan tlacactica imenonotzalo: nimā
 18. ye yehuatl conenque f teteo, quilhuiç, tzuad tyez
 19. nanavate. Nimā q'coituezn yn tlathui, quipacaceli
 20. quim, ca ye qualli teteo olochochocnelique. Nimā
 21. ye conpenebique in ye clameca, moçubiq navil-
 22. luil onenctin f tecuictecatl Auh nimā no yquac

1. Estar aqui. o he aqui. ft.* yz ocatca. 2. Nuevas. o
 3. abillaz. caso notlatlatello. 3. dizq. o disen. 4. lugar.
 5. o burlar. ft.* onisnulti. 5. herir en la cara. ft.* oni-
 6. teixhuiter. ixhuiter. onixitlatlatzon. 6. borrar. o
 7. amanzillar. o raer la sobrehoz de alguna cosa. ft.*
 8. onix'xepolo. 7. amortiguar la cara. ft.* oniteix-
 9. micti. onisnemic. 8. desirre. ft.* onito. 9. antes que
 10. començase el día. 10. lites que resplandeciese el sol.
 11. ft.* otonac. 11. antes que amaneciese. ft.* onitahuic.
 12. juntarse o congregarse. ft.* oninocitlali. 13. ha-
 14. blarse o entrarse f consejo. ft.* oninononotz. deliberar
 15. conigo mismo. 14. lugar así llamado. 15. desir vnos
 16. a otros algo. ft.* onicnolhui. desir a si mis.* 16. venir
 17. aca. ft.* oniualla. 17. q'en. 18. flexar a cuentas o tener
 19. cargo de algo. ft.* onitlatquic. onitlamama. 19. en
 20. el mismo lugar o tpo. 20. presentarse alguno delante
 21. de otro. ft.* oninisquetz. 21. sobre pprio de vn dios
 22. y de la luna. 22. yo. 23. Ser algo. ft.* onicacatca.
 24. quien otro? 25. Vnos a otros. 26. mirarse vnos a
 27. otros. ft.* oninobottac. mirarse por todas ptes. 27. con-
 28. ferir ètre si. ft.* onicnotiti. conferir conigo mismo.
 29. como sera esto? 29. como nos determinaremos.

539

"You be the one who is to give light, little pustule-covered one." And right willingly he obeyed what they commanded, and he answered: "Thankfully I accept what you have commanded me [to do]. Let it be [as you say]." And then both began to perform penances for four days.

And then they lit a fire in the hearth which was made on a crag (which now they call *teotzcalli*). [As for] the god named Tecuciatecatl, all which he offered was costly. Instead of branches he offered precious feathers named *quetzalli*. And instead of balls of straw he offered balls of gold. And instead of maguey spines he offered spines made of precious stones. And instead of bloodied spines, he offered spines made of red coral. And the copal incense which he offered was very good. And the pustule-covered one, who was named Nanaucatzin, in place of branches offered green rushes tied in threes—in all amounting to nine. And he offered balls of straw and maguey spines, and he bloodied them with his own blood. And instead of copal incense he offered the scabs from his pustules. For each of these was raised a tower like a mountain. On these same mountains they did penance four nights. (Today these moun-

se así. Y luego los dos comenzaron a hazer penitencia quatro dias.

Y luego encendieron fuego é el hogar el qual era hecho é yna peña (que agora llaman *teotzcalli*). El dios llamado Tecuciatecatl todo lo que ofrecia era precioso: en lugar de ramos ofrecia plumas ricas que se llamó *quetzalli*. Y en lugar de pelotas de heno, ofrecia pelotas de oro: y en lugar de espinas de maguei ofrecia espinas hechas de piedras preciosas: y en lugar de espinas é sangrentadas, ofrecia espinas hechas de coral colorado: y el copal que ofrecia era muy bueno. Y el bubon que se llamaua Nanaucatzin en lugar de ramos ofrecia cañas verd's atadas de tres en tres, todas ellas llegauan a nueve: y ofrecia bulas de heno y espinas de maguei, y ensangrentaualas con su misma sangre: y é lugar de copal ofrecia las postillas de las bubas. A cada vno destas se les edifico vna torre como mōte, en los mismos montes hizierō penitencia quatro noches agora se llamó estos mōtes *tezcalli*. estan ambos cabe el pu.^o de s. Ju.^o que se llama tes-

47. 48. 49. 50.
mōtēlli yn tētl yē tētlā yn vncan decūlco quitoca-
yotia yn decūilli tēuencalli. Auh in yēhuatl tēcucis-
51. 52.
tēcatl yn ipan tlamaceuaya mōchi tlaçotli: yn iaczo-
53. 54. 55.
yauh quetzalli, auh yn icacatapoyol tēcucitlātl, yn
56. 57. 58. 59.
inix chakchintli, ꝑꝑc tlaçzhuilli, tlaççotilli tapachtli,
60. 61.
auh yn icopal vel yēh yn cōpalli. Auh ꝑ nanavatzin
62. 63.
ꝑ iaczo-yauh mōchiuh çan acatl xoxouhqui, acaxo-
64. 65. 66.
xouhqui, ceyn tlapilli, tlacuitlapilli. nepan chicu-
67.
nevi in yē mōchi, auh yn icacatapoyol çan yēeh yn
68.
ocoçacatl, auh yn inix çan yē no yēh ꝑ mevitzi, auh
ocoçacatl, auh yn inix çan yē no yēh ꝑ mevitzi, auh
69. 70.
fic quetzauya uel yēh yn iexço, auh yn icopal çan
71. 72.
yēh yn inana-yauh concocoleuaya. Yn omexin hin,
73.
cēcentēl fēpēuh mōchiuh, yn vmpa ontlamaceuh-
74.
nēca nauhyoval (mēica ꝑ arcan tēpē tēcualli,
75.
yztacual tonatiuh yōā yztacual metzli). Auh yn
76.
ōtēcōquix nauhyoval yntlamaceualiz, niman quitla-
77.
tlaçco, quimamayavito yn imaczo-yauh yōan in yē
78.
mōchi ypan otlamaceuhque. In hin mōchiuh yē
79. 80.
30. n[in]gūno.^m 31. osar, o atreuerse. pret. oninotla-
palo. 32. tudos. 33. temer. ꝑt.* oninomauhti. 34. escu-
sarse. ꝑt.* onitziñquiz. 35. parecerse. o estar eminente.
ꝑt.* oninēsticac[ca]. 36. Nombre de vn dios que era
buboso. y nombre de la mesma enfermedad. 37. con los
otros. 38. estar oyendo. ꝑt.* onitlacacticati. 39. arreba-
tar. ꝑt.* onicuitiuetz. 40. recibir de buena voluntad.
ꝑt.* onitlapaccaceli. 41. Esta bien. 42. hazer mrd. o
bñficio. ꝑ. onitlacneli. 43. luego. 44. començar. ꝑt.*
onitlapēuati. 45. hazer pñia. ꝑt.* onitlamaceuh. 46.
ambos. 47. fuego. caso Notleuh. 48. arder. ꝑt.* onitla-
tlac. 49. hogar. caso Notlecuil. 50. nombrar. ꝑt.* onite-
tocayoti. 51. cosa preciosa, o rara. 52. ramo de vn
arbol. caso Naczo-yauh. 53. pluma rica. caso noque-
tzal. 54. pelota de heno. ca.* noçacatapoyol. 55. oro.
cas. notēcucitl. 56. espina de qualquiera. cas. nouitz.
57. vn gñō. de piedra preciosa, que es verde. ca.
nochalchiuh. 58. cosa ensangretada. 59. coral, o ava-
nera colorada. caso Notapach. 60. encienso desta
tierra. ca. nocopal. 61. persona bubosa. 62. caña. ca.*
nacauh. 63. cosa verde, o cruda. 64. de tres en tres.
65. cosa atada. caso Notlalpil. notlacuitlapil. 66. cosa
iunta. 67. mdo. 68. espina de maguel. ca. novitz.
nomevitz. 69. buba. caso. nonanavauh. 70. leuantar

000

30. In photographing, some letters were lost at the end of line. We have supplied a number of these missing.

539

ains are called *teotlacalli*; they are both near the town of San Juan, which is called *Tentibucan*.) After they ended their four nights of penance, then they threw away the branches and all else with which they had performed penances.

This was done at the end, or at the conclusion, of the penitence, when, the next night—at midnight—they were to begin to perform their offices. And a little before midnight [the other gods] gave them their adornment. To the one named *Tecuciztecatl* they gave a feather [headdress] called *astacemil* and a linen jacket. And [as for] the pustule-covered one named *Nanauatzin*, they covered his head with [a] paper [headdress] called *amatzoniti*, and put upon him a stole of paper and a paper breech clout. And midnight having come, all the gods placed themselves about the hearth, called *teotlacalli*. In this place the fire blazed four days. The aforementioned gods arranged themselves in two rows, some at one side of the fire, some at the other side. And then the two [gods] above mentioned placed themselves before the fire, facing the fire, between the two rows of gods, all of whom were standing. And then the gods

tiuacil. Después se acabaron las quatro noches de su poja, luego echó por ay los ramos

y todo lo de mas con que hizieron la poja. Esto se hizo al fin, o al remate de su poja, quando la noche siguióte a la media noche avian de comēçar a hazer sus oficios. Y ante vn poco de la media noche diéronles sus adereços. A aquel que se llamava tecuciztecatl dió vn plumaje llamado astacemil y vna zaqueta de lienço: y al buboso que se llama nanauatzin tocáronle la cabeça cō papel q̄ se llama amazoniti, y pusierōle vna stola de papel y vn maxtili de papel. Y llegada la media noche todos los dioses se pusieron en derredor del hogar que se llama teotlacalli en este lugar ardío el fuego quatro dias: ordenáronse los d̄hos dioses en dos reñches, vnos de la vna pte del fuego, otros de la otra pte. Y luego los dos sobred̄hos se pusieron delante del fuego, las caras hazia el fuego en medio de las dos reñches de los dioses: los quales todos estuui leuitados. Y luego hablaron los dioses y dixerōn a teuciztecatl. Ea pues

75. inaeoalco, yque: in ye valyua tlacotinque, teotin-
que. Auh yn iqac: ye onaci yonalnepanla, niman ye
76. 77.
ic quindamama, quinchichua, quincencava: yn
78. 79.
tecucistecatl quimacaque yatacon mimilic yoa
80. 81.
yucol: auh yn nanacotxin can amael ynic ocoquilpi
82. 83.
que, cotezonilpique ytoea yamatxon, yoa yamane-
84. 85.
panal, yoa yamamxtli. Auh in ye iutequi, yn ouel
86.
apic yovalnepanla, y muchintin teteu quiyualotimo-
manque yn tleuilli, y moteneua teuteacalli, yn vncan
87. 88.
nawilluid otlatlac tletl, nenecoc motecpāque: auh
89. 90.
nepāla quimōmanā, quimonquetzque y ometzin hi,
91.
moteneua y tecucistecatl yoa nanacotxin, quixnamic-
timomanque, quixnamicimoōtzque yn tleuilli. Auh
niman ye ic tlacotah yn teteu, quilhoique yn tecucis-
92. 93.
teuā. O tlacuele tecucistecatl, xonhuēni, xōmoma-
yuni y tleco: simā ye ic yuh momoyamiz yn tleco.

algo que esta pegado a otra cosa. o despegar. ft. 000
onicolotē. 71. cada vno suyo. 72. torre, o cerro. ca.
notepouh. 73. nombre propio de aquellas torres. caso.
notzacuā. 74. arrojar, o desechar. ft. onictlat.
onicsayuh.

75. remate o fin de tiempo en el qual se havia paia.
76. dar le vestir, o de comer a otro. ft. onictlamama-
cac, onictlamacac. 77. atausar o adereçar. ft. onitēchi-
chuh. onitencauh. 78. plumaje como cataro hecho
de pluma blanca de la ave q se dice aztatl. caso. naz-
taton. 79. cosa roliza. 80. zaqueta sin mangas. caso.
nucicol. 81. star. o tocar la cabeza. onitexquilpi. on-
itetzonilpi. 82. cabellos de papel. ca. namatzon. 83.
stola de papel. caso. namaneapā. namaneapanal.
nonemaneapanal. 84. martil de papel. ca. nama-
mxtli. 85. llegar. ft. oacic. 86. cercar ē derredor.
ft. onicyavalotinoman. o ponerse psonas ē cerco de
alguna cosa. 87. de ibas ptea. 88. ponerse en orden
psonas. ft. oninotepā. 89. en medio. 90. ponerse
algūas psonas en pie en lugar aparente. ft. oniqui-
mōman. oniquimōquetz. 91. ponerse algunas psonas
en pie fronteras de alguna cosa. ft. oniquixnamic-
timoōtz. no se dice oniquixnamicimomā. 92. en pua

539

spoke, and said to Tecucistecatl: "How now, Tecucistecatl! Go into the fire!" And then he braced himself to cast himself into the fire. tecucistecatl entra tu en el fuego. Y el luego acometio pa echarse en el fuego.

And since the fire was large and blazed high, as he felt the great heat of the fire, he became frightened and dared not cast himself into the fire. He turned back. Once more he turned to throw himself into the fire, making an effort and drawing nearer, to cast himself into the flames. But, feeling the great heat, he held back and dared not cast himself [into it]. Four times he tried, but never let himself go. A rule [had been] made not to try more than four times. Since he had tried four times, the gods then spoke to Nanauatzin, and said to him: "How now, Nanauatzin! You try!" And when the gods had addressed him, he exerted himself, and with closed eyes undertook [the ordeal] and cast himself into the flames. And then he began to crackle and pop in the fire like one who is roasted. Y como el fuego era grande y estava muy encendido, como sintio el gran calor del fuego, oyo miedo no oyo echarse en el fuego, boluiose atras: otra vez torno para echarse en el fuego haziendose fuerza, y llegando mas acerca para echarse en el fuego: pero sintiendo el calor grande detrouose, no oyo echarse. Quatro vezes prouo, pero nunca se deyo echar: estava puesto maldamj.* que no prouarse mas de quatro vezes. Desde que oyo prouado quatro vezes los dioses luego hablaron a nanauatzin y dixeronle. Ea pues nanauatzin proua tu. Y como le ouieron hablado los dioses, esforçose y cerrado los ojos arremetio y echose en el fuego. Y luego començo a rechinar y responder en el fuego como quien se asa. Y como vio tecucistecatl

94. 95.
Auh yn ineh caño tototlilti yn amo yxaniquistli,
yn amo yecolixli, amo yhiyolixli ynic cenca vel
96. 97.
emotlac tleculli, ovel vahualantimotlali, ovel mo-
98. 99.
tlaltali yn tletl: yc cā ommixmaulitno, ōmotilque-
100.
tuno, valtzinquiz, valtziniloth: yc no ceppa yauh

1. 2. 3.
tlayhecos, yaxquich caana, yc momotla, quinomaca
4. 5.
yn tletl: auh cā avelmotlapalo, in ye no ytech onaci
6. 7.
tototqui, cā valtzinōcā valtzincholo, amo ontlaye-
8.
cos: ul' nappa. tlalelnappa yn ish quichih ſ moye-
heco, cā nimā ahuel ōmomsyauh ſ tleco: cā cān ye
9.
vacan tlalencualli ſ nappa. Auh yn ontlaquixti
10.
nappa: nimā ye ic yeh cotzatzilia ſ nanavatzin,
11.
q'ibique ſ tetei. Oc tchual, oc cucl tchual nana-
12. 13.
otze, ma yeh cucl. Auh ſ nanavatzin cā cen ſ val-
14.
motlapalo, quivalcentlami, quivallicua yn iyollo,
15. 16.
valtzinōmotzolo: amo tle yc mixmauliti, a' moque-
17.
quetz, amo motilquetz, a' tzinquiz: cā nimā ommo-
tlaminetz ōmomsyaulinetz ſ tetei, cā ic ceuya:
18. 19.
nimā ye ic tlaltla, cuetzepoca, tzotzoyoca yn inacayo.

o alto pues. 93. arrojarse. ſt. onōvetz. onōnoma-
yauh—

000

94. calor. caso Nototenilla. notenoca. 95. cosa no
sofrible. cosa intolerable. 96. encenderse mucho el
fuego. ſt. caxonotlac. 97. estar hecho gran fuego. yn
gran monton de brasa. ſt. ovahualantimotlali. omo-
tlaltali. 98. espantarse en ver el fuego. ſt. oniniz-
mauliti. 99. pararse en la carrera o en el camino. ſt.
oninotilquetz. 100. recular o boluer atras. pret. oniz-
valtzinquiz. onivaltziniloth. 1. prouar a hazer algo.
ſt. onitlayheco. 2. esforçarse pa hazer algo. o poner
todas las fuerças pa hazer algo. ſt. yaxquich onicaban.
3. arrojarse con impeto pa hazer algo. o darse todo
a vna cosa. ſt. yc oninomotlac. onicnomacac. 4. en
ningūa manera. 5. osar o atreuerse. ſt. oninotlapalo.
6. saltar atras. ſt. onivaltzincholo. onitzincholo. 7. no
puede sufrir la pena o trabajo. ſt. amo onōtlayeco.
a' onconyeco. 8. a lo mas quatro vezes. 9. cumplir.
o acabar. ſt. onontlaquixti. 10. boser. ſt. onitetz-
tzili. 11. ea pues tu. 12. alto ma. 13. de vna vez.
14. hazer violencia a su coraçon. ſt. onicualcentlami.
onicuallanca ſ noyollo. 15. hazer algo a cierra ojos
por hazerlo sin temer. ſt. onixtezōmotzolo. onixite-
teppic. 16. no se parar. o no cesar en el camino. o en

539

And when Tecuiztecatl saw that [Nanauatzin] had cast himself into the flames, and was burning, he gathered himself [for the ordeal] and threw himself into the fire. And it is said that an eagle entered the blaze and also burned itself; and for that reason it has dark brown or blackened feathers. Finally a tiger [ocelot] entered; it did not burn itself, but [only] singed itself; and for that reason remained stained black and white. From here was taken the custom of calling men dexterous in war *quauhtlocoatl*. And they said *quauhtli* first, because the eagle first entered the flames. And last *ocelotl* is said, because the tiger [ocelot] entered the fire after the eagle. After both [the gods] had thrown themselves into the fire, and after they had burned, then the gods seated themselves to wait [to see] from what direction Nanaua[teon] would come to rise.

que se avia echado en el fuego y ardía, arremetio y echose en el fuego. Y disque luego vna aguilá entro en el fuego y tambien se quemó: y por eso tiene las plumas hocas o negrestinas. A la postre entro vn tigre no se quemó sino chamascose: y por eso qdo manchado de negro y blanco. Deste lugar se tomo la costumbre de llamar a los hombres diestros en la guerra quauhtlocoatl. Y disen primero quauhtli porque el aguilá p'mero entro en el fuego. Y disese a la postre ocelotl porque el tigre entro en el fuego a la postre del aguilá. Despues que ambos se ouieron arrojado en el fuego, y despues que se ouieró quemado: luego los dioses se sentaron a esperar a que pte vendria salir el nanaua. Despues que estuuiero grã rato esperando,

Auh yn iquac oquittac tucucistecatl y ye tlatla, quin-
iquac çatepā ypi ðemonaymah, nimā ye no ic tlatla.

Auh yn iuh onino, quilmach nimā no ic onevac yn
21. 22.
quauhtli quimontopuā, ðmodastiatz yn tleco, ðmo-
24.
tlecomaymah, oc yehvat no uellalac ypanpan yviyo
23. 25. 26.
cuicichuac, cuicichic: auh ça ontlatzacui yn ocelotl,
27.
socmo cenca vellala yn tlel vetzito, ye ça motlecui-
28.
cuilo, motletlecuicilo, motlechichino, socmo cenca
29. [40.]
vellalac, ypanpan çan cuicuiltic, motlichachapani,
[41.]
motlichachapatz. In hin quilmach vnan man,
vnan mocuic yn tlatolli, ynic ytollo, tenevalo yn
[42.]
squin tiacauh oquichtli quauhtlocelotl toczayotilo:
[43.]
yeh yacatluh yn quauhtli mitoa, q'l ypanpa yn
[45.]
onitryacan tleco, auh ça ontlatzacui yn ocelotl ynic
[46.]
moccamaytōa quhtlocelotl, ypanpa y çatepan on-
veta tleco. Auh yn ye iuhqui yn onextin ðnomama-
[47.]
yahque tleco, yn iquac ye otlataque. Nimā ye qui-
[48.]
chiximotēcacque yn teteu yn campā yeh q'çaquih
nanaustrin yn achē onveta tleco ynic tonaz ynic
[49.] [50.]
tlachoi. Yn iquac ye vecatlicca onoque, motchica-

la carrera. ft.* amo oninoquequetz, amo oninotil-
quetz. 17. Yr de vna vez. ft.* ye cen oniya. 18. estallar
o responder. ft.* ocoquepocac. 19. rechinar. pret.*
otzotzotocac.

20. partirse para yr a alguna pte. ft.* ononeuh. onon-
evac. 21. Seguir a otro. ft.* oncoontoq'li. 22. arrojar
en el fuego. pret.* ononnotlecomaymah. 23. cosa bosca.
o negrestina. 24. pluma. ca.* noviyō. 25. Yr despues
o a la postre. ft.* onontlatzacui. 26. tigre. caso. noce-
louh. 27. mancharse del fuego. ft.* oninotletlecuicilo.
oninotletlecuicilo. 28. chamuscarse. ft.* oninote-
chichino. 29. cosa mīchada. 40. Salpicar de tinta. o
de negro. ft.* oninotlichachapani. oninotlichacha-
patz. 41. tornarse. ft.* oman. omocuic. 42. hombre
diestro en las armas. 43. Yr delāte. ft.* oniyacatia.
45. guiar. ft.* onitryacan. 46. dezirse en vna palabra
quauhtlocelotl. caso Noquauh. nocelouh. 47. sentarse
a esperar. ft.* onichiximotlali. onichiximotēcac.
48. de donde o de que pte. 49. distancia de tpo.
50. estar esperando. ft.* oninochixcacatca. oninochis-
caenoca.

21. Flushing in the text and reference is omitted in the original. No. 44 is dropped in both columns. Numbers are indicated. To correspond with the numbering in the column of notes, we skip from 29 to 48 in the Aztec column.

539

After they had waited a long time, the heavens began to redden, and in every quarter the dawn appeared. And they say that after this the gods knelt down to wait [to see] where Nanaua[tezin], become sun, would rise. In every direction they looked, turning about. They never succeeded in guessing or saying from what quarter he would rise. They agreed in nothing. Some thought that he would come up in the north, and stood up to look there. Others stood to look toward the west; others to the south. They conjectured that he was to come forth in all directions, because at all the cardinal points there was the brilliance of the dawn. Others placed themselves so as to look to the east. They said: "Here, from this direction, the sun must rise." The declaration of these was true. They say that those who looked to the east were Quetzalcoatl; a second named Ehecatl; and another named Totec, or, by another name Ansuatl itecu, and by [still] another name, Tlatlauc Tezcatlipoca; and others called Mimixcoa, who are without number; and four women, one named Tlacapan, another Teicu, a third Tlacoyena, and a fourth Xocoyotl.

Començose a parar colorado el cielo: y en toda pte aparecio la luz d'l alua. Y dizen que despues desto, los dioses se hincaron de rodillas pa esperar adonde saldria nanava hecho sol, a todas ptes mirauan boluiendose en rededor, nun acertaron a pensar ni a dezir a que pte saldria, en ninguna cosa se determinaron. Algunos pensaron que saldria de la pte del norte y paronse a mirar. hazia alla: otros se pararon a mirar hazia el poniente: otros hazia el medio dia: a todas ptes sospecharon que avia de salir, porque a todas ptes avia resplandor del alua: otros se pusieron a mirar hazia el oriente dixeron aqui desta pte a de salir el sol: el dho destes fue verdadero. dizen que los que miraron hazia el oriente fueron Quetzalcoatl el 2.º que llama hecatl: y otro que se llama totec: y por otro nombre anavatl ytecu y por otro nombre tlatlauc tezcatlipuca: y otros que se llamã mimixcoa que son innumerables: y quatro mugeres, la vna se llama tiacapã, la otra teicu, la tercera tlahcoyena, la quarta xocoyotl.

omoque teteu, niman ye ye pena yn tlachichilui novi-
 53. 54. 55.
 ylipa tlaysualo yn tlauiscali, yn tlauimilol: yn iuh
 56.
 coniton nimá ye ic motlanquaquetza yn teteu ynic
 quichisneque yncampa yeh quicaq'uh tonatiuh omo-
 57. 58. 59.
 chiah, noviyampa tlachisneque, ahucpa tlachic, moma-
 60. 61.
 lacachotioemi: ahcá vel centetix yn intlatol yn
 62. 63. 64.
 innemachilis, atle y vel yaca yn quitoque. Cequintin
 65. 66.
 momanque, ca mictlápa y quicaquih ye vmpa ytzit-
 68. 69.
 momanque: cequintin civatlampa cequintin vitz-
 70.
 tlampa ytzimomanque, noviyampa motemachique
 yypampa y can tlaysualo tlauvilol. Auh yn cequin-
 71.
 tin vel vmpa ytzimomanque y tlauhcopa, quitoque
 72.
 Ca yeh vmpa hin ye vncan hin yn quicaquih tona-
 73.
 tiuh: yehuantin vel neltic yn intlatol yn vmpa
 74.
 tlachisneque yn vmpa mapiloque. Yuh q'oa yehuantin
 yn vmpa tlachix quetzalcomtl ye onitl ytoa hecatl,
 yoh yn totot, anoço anavatl ytoa, ycan tlauvix tes-
 calipaca, no yehuantin yn moteneua mimizcoa y
 amo cā tlapalcān, yoh ciua navin tiacapan, terycu,
 tlachoyena, xocoyotl. Auh yn iquaz oquicaco yn

51. pararse colorado. ft.* otlachichiluih. 52. por todas
 ptes. 53. ponerse en rededor o rodear. ft.* otlaysualo.
 54. el alua del día. caso. notlauiscal. 55. claridad. caso.
 notlatavillouh. 56. hincar las rodillas en tierra. ft.*
 oninotlanquaquetz. 57. por todas ptes. 58. mirar. ft.*
 onitlachix. 59. boluerse al rededor. ft.* oninotmala-
 cacho. 60. de ninguna manera. o en nūgun lugar.
 61. adunarse. o concertarse. ft.* ocentetix. 62. pen-
 samj.* ca. nonemachiliz. 63. cosa no determinada.
 64. algunas. 65. pensar. ft.* oninoma. oninomat.
 66. hazia el norte. 67. ponerse a mirar. ft.* onitritimo-
 quetz. 68. hazia el poniente. 69. hazia el medio día.
 70. esperar. ft.* oninotemachi. 71. hazia el oriēte.
 72. en aquel lugar. o en este lugar. 73. verificarse. ft.*
 oneltic. 74. señalar con el dedo. ft.* onimapilo.

000

539 And when the sun came to rise, he looked very red. Y quando vino a salir el sol, parecia muy colorado, He appeared to waddle from one side to the other. parecia que se cõtoneava de vna pte a otra, nadie lo None could look at him, because he snatched sight podia mirar porque quitava la vista de los ojos, from the eyes. He shone and cast rays [of light] resplandecia y echava rayos de si en grã manera su from himself in grand style. His light and his rays luz y sus rayos se derramo por todas ptes. Y despues he poured forth in all directions. And thereafter the salio la lûa en la misma pte del oriente a par del sol: moon rose, in the same quarter, the east, like the sun. Primero salio el sol y tras el salio la luna, por la orden First the sun came forth, and after him came out the que entraron en el fuego por la mesma salierõ hechos moon; in the order that they entered the fire, in sol y luna. Y dizen los q̃ cuñan fabulas o hablillas [that] same [order] they came out made sun and que tenian ygual luz con que alumbrauan y desque moon. And those who tell stories or tales say that vieron los dioses que ygualmente resplandecian, they had equal light with which they illuminated hablaronse otra vez y dixeron. O dioses como sera [the world]. And when the gods saw that they shed esto? sera bien que vayan ambos a la par? sera bien equal brilliance, they again spoke among themselves, que ygualmente alumbren? Y los dioses dieron sñia and said: "O gods, how shall this be? Will it be well y dixeron. Sea desta manera, hagase desta manera. that both go alike? Will it be well that they illumi- Y luego vno dellos fue corriendo y dio con vn conejo nate equally?" And the gods gave a command, and en la cara a tecuciztcatl escureciole la cara y amatole said: "Let it be thus; let it be thus done." And then el resplandor y quedo como agora esta su cara. Des- one of them went running and with a rabbit struck pues que cuieron salido ambos sobre la tñra, Tecuciztcatl in the face. He darkened his face and dedened [its] brilliance, and his face remained as it is today.

After both had come forth over the earth, the sun emucierun quodos sin mudar de vn lugar sol y la and moon remained still, without moving from one luna. Y los dioses otra vez se hablaron y dixeron.

75. onomanaco tonastih, yuhquin tlapalli monenecuil-
76. 77. 78. timani, amo vel yzomico, teyaximicti, cenca tlanex-
79. tis monamexyocia, yn itonameyo noviyampa aaciti-
80. moquetz, aah yn itonalmiyo noviyampa cacalac:
81. Aah caxepan quicaco y tecocintecatl quivaltocatia can
82. 83. ye no vampa y tlanexopa ytlac onomanaco yn tona-
84. tiah: yn iuh onvetaque tleco, can no yuh valquinque,
85. valmotocatiague. Aah yn iuh conitot tlatlanonotz,
86. tepaçanilhui can nēnēubqui yn ixtlachieliz mo-
87. chiah, ynic tlanextiya: yn iquac oquimittaque tetu
88. y can nēnēubqui yxtlachieliz, niman ye no ceppa yc
89. 90. nonomuxalo, qtoque. Quen yexipe hin, teteru? cuiz
91. onixtin oclatocanque, onteixi yuh tlanextizque?
92. Aah y teteru muchintin vallatzontecque, quitoque.
93. Juh yex hin, yuh muchiuas hin? Niman yc ce tlatatl
94. onotlatociquis y teteru, yc conixvintequito yn tochin
95. in yehuatl tecocintecatl, yc onixpopoloque, yc con-
96. ixmictique yn iahqui amax yc tlachic. Aah yn ye
97. iahqui yn iquac yc onomanaco onexyziin, ye no
98. 99. 100. cabah ahuel olini, ahuel oclatoc, can monaque, 96. no puede. 97. moverse. β. onolin. oninolini.
monamexyocia: yc ye no ceppa quicaco y teteru, 98. parare con firme pposito de no moverse mas.

539

place. And the gods once more spoke, and said:

"How may we live? The sun does not move himself!

Are we to live among the peasants? Let us all die and

make him revive through our death!" And then the

Wind took charge of killing all the gods, and he slew

them. And it is told that one, named Xolotl, refused

to die, and said to the gods: "O gods, let me not die."

And he wept exceedingly, so that his eyes swelled

with weeping. And when the slayer came to him, he

hid in the maize fields, and he changed and turned

[824]

himself into the foot of a maize plant which has two

stalks, and the field workers call it *xolotl*. And he

was seen and found among the feet of the maize

stalks. Again he took flight and hid among the

maguey plants, and changed himself into a maguey

plant which has two bodies, which is called *mezolotl*.

Once more he was seen, and he took flight and

placed himself in the water and made himself into

a fish which is called *axolotl*. From there they took

him and slew him. And they say that although the

gods were slain, not on that account did the sun

move. And then the Wind began to blow and raise

a strong gale. He made him move, so that he might

go on his way. And after the sun began to travel, the

moon was quiet in the place where he was.

Como podemos bñir no se menea el sol, emos d' bñir

entre los villanos? muramos todos y hagamosle q̃

resucite por n̄ra muerte. Y luego ayre se encargo de

matar a todos los dioses, y matolos. Y dize que vno

llamado Xolotl rehusava la muerte, y dixo a los

dioses. O dioses no muera yo y llorava gran manera

de manera que se le hincharon los ojos de llorar.

Y quando llego a el el q̃ mataua hecho a huyr, accon-

diose entre los maytales, y boluiose y con[ver]tiose en

pie de mayz q̃ tiene dos cañas y los labradores le

llaman xolotl. Y fue visto y hallado entre los pies

del mayz, otra vez hecho a huyr y se escondio entre

los magueys y convertiose en maguey que tiene dos

cuerpos, q̃ se llama mezolotl: otra vez fue visto y

hecho a huyr y metiose en el agua y hizo: pez q̃ se

llama axolotl de alla le tomaron y le mataron. Y

dizen que aunque fueron muertos los dioses no por

eso se movio el sol y luego el viento començo a suflar

o ventear reziamente: el le hizo moverse pa que

anduuiese su camino. Y despues q̃ el sol començo

a caminar, la lña se estuuio queda en el lugar donde

estava.

99.

quineminque amo olini yn tonatiuh cuiz tiquinclo-
100.

nemioq̄ ȳ macuacali: auh yn hin matoca moacali, ma

timuchintin timiquicā. Nimā yc yeh ytequih ōmo-

chiuh yn hecatl ye quimixia yn teteu: auh yn iuh

conioa ȳ nolotl ah momiquitania, q̄milhui ȳ teteu.

Macamo nimiqui teteuh. Ic oēca chocaya, vel yzpo-

poçavac, yzquatoipopoçauac: auh in ye itech onaci

miquistli, çan teixpampa yeuac, cholo, toctitlan calac-

tiuetz ypan ōmizeuh, yc omocuepiuetz yn toctli ome

mani, mazaltic yn quitocayotia millaca zolotl. Auh

vncan yttac yn toctitlan, ye no ceppa teixpampa

yeuac, ye no cuele metitlan calactiuetz, no yc ōmo-

cuepiuetz ȳ metl ome mani yn itoca mexolotl. Yc

no ceppa yttac, ye nō cuele atlan calactiuetz axolotl

mocuepato ye vel vmpa canato ynic cōmicique. Auh

quinoa ȳ manel muchintin teteu ōmicque, ça nel amo

vel yc olini amo vel yc olatocac ȳ teutl tonatiuh yc

ytequih ōmochiuh ȳ checatl, moquetz yn checatl,

cenca molhui, totocac yn checac, quin yehuatl vel

colini, niman ye ic olatoca. Auh ȳ iāc ye olatoca,

çan vmpa omocauh ȳ metzli: quinquac yn ocal-

aquino ycalaquian tonatiuh, ye no cuele yc valeuac

ȳ metzli: yc vncā mopatilique, motlallotique ynic

ceceppa valquiça, tlacemilhuicilia yn tonatiuh, auh

omotezēma. oninotetruhtlali. oninotetruhqetz. 99.

mezclar se con otros. ß. onitenelo. 100. resucitar con

ayuda de alguno. o murir porque solamēte biua otro.

ß. teca oninoscalci. 1. rehusar la muerta. ß. aonino-

miquitlan. amo oninomiquitlan. 2. hincharse los

ojos. ß. onixpopoçauac. 3. hincharse los parpados de

los ojos. ß. onixquatoipopoçauac. onixquatoleuac.

onixteruac. 4. huyr de alguno. ß. oteixpampeuac.

onicholo. 5. entre mayz verde. 6. étrar de presto o

subitamente. ß. onicalactivetz. 7. conuertirse. o tomar

figura de otra cosa. ß. ypan oninixeh. yp̄ onino-

cuep. yc oninocuep. 8. cosa doblada. o cosa q̄ esta

de dos en dos en vna rayz. 9. entre los maguerys.

10. poner conato o fuerça. pa hazer aglo. ß. oninol-

hui. 11. hazer algo con vehemēcia. ß. onitotocac.

12. ventear. pret.* ochecac. 13. mouer algo. ß. onic-

olini. 14. quedar se en alguna parte. ß. oninocauh. onō-

nocauh. 15. su entrada del sol o el poniente. caso.

nocalaquian. 16. partir se de algun lugar. pret.* onon-

euac. ononeuh. 17. pasar vno a otro. yendo por otro

camino. ß. onicpatili. 18. apartarse vna cosa de otra.

ß. onictlalloti. 19. durar vn dia. ß. onitlacemilhuicili.

20. el trabajo de la noche sustentar. o sufrir. pret.*

onictlaz. 21. trabajar de noche. pret.* oniyoualtequit.

000

539

After the sun had set, the moon began to move. Despues que el sol se puso començo la luna a andar: Thus the one got away from the other. And thus they desta manera se desuiaron el vno del otro: y así come forth at different times. The sun endureth one salen é diuersos tiempos. El sol dura vn día y la luna day, and the moon worketh at night (or illumi- trabaja en la noche o alumbra en la noche. De aqui nateth at night). From this cometh what is said: that parece lo que se dize q̃ el tecucizteatl avia de ser Tecucizteatl would have been the sun if he had cast sol si p'mero se ouiera echado en el fuego porque himself first into the fire, because he was named first, el p'mero fue nōbrado y ofrecio cosas preciosas en and offered precious things in his penance. su pñia.

Eclipse of the Moon.

821

When the moon is eclipsed, he becometh almost - Quando la luna se eclipsa parase casi oscura, en- dark; he becometh blackened; he turneth a dark negrecese, parase bosca: luego se escurese la tierra. brown. Then the earth darkeneth. When this cometh Quando esto aconteçe las preñadas temian de abortar, to pass, women with child feared miscarriage. A tomauales gran temor que lo q̃ tenían en el cuerpo se a de boluer rason. Y para remedio desto tomavan vn great dread seized them that that which they had in pedaço de yxtli é la boca o ponianle en la cintura their bodies would become mice. And as a remedy sobre el vientre y para que los niños que en el vientre for this they took a piece of obsidian in the mouth no saliesen sin bocos o sin narizes, o boquisertos, or they placed it in the girdle over the belly and [did o hízgos: o porq̃ no naciesse monstro. so] in order that the children [whom they carried] in the womb would not be born lipless or noseless or wry-mouthed, or cross-eyed, or that [one] might not be born monstrous.

[843
751]

The people of Xaltocan held the moon as a god Los de xaltoca tenían por dios a la luna y le hanin and made him special offerings and sacrifices. particulares ofrendas y sacrificios.

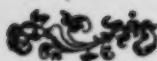
20. 9 metatl yovaltequid quidega, cryoval quidega yo-
valtequid. Je vacan hin neci, mitea ca yehual ton-
tiah yacquia 9 metatl tecuiztecatl yutla yeh achao
onotaini tleco, ywampa ca yehual achao mixquez
ynic muchi tlapochi ypan tlamaceuh.—Nican tlami
yuhin acnonotzalli, capanilli, in ye vecanb ye titla-
nonotzuya venetque, yn impici catca.

Metatl quale.

In iqac qualo metatl, yxtileua yacuicheua. cuich-
3. onoisomana. tlayouatimomana. Yn iqac hi mu-
4. china, vel motemata yn cotzti, tlacimata, momauh-
5. 7. tiaya ma nelli moquimichcueli, ma quiquimichti-
8. 9. mocapei yn impibuan. Auh ynic quitémata, ynic
10. mopakétiya, ynic amo yuhqui ywampa muchiuaz,
11. 12. 13. yxtli yucmac, aneco fxillan quitlaliya. ywampa
14. 15. ynic amo tencuyutique tencuatique ynpillui,
16. aneco yacauetique, yacatonisque, aneco tēpatzi-
17. 18. utique, tencoculitique. yxpatzinisque, yxoculi-
19. utique, yxuculitique, yn aneco otlacacemelle tlac-
tiz. yn amo tlacacelavac.

In hin metatl yehon quimométiya 9 xatocameca,
quitlamantliya, quimovistliya.

1. pararse negresino. ꝑ. onixtilicueac. onixcuicheuac.
2. pararse como ahumado. ꝑ. onicuicheuac. onipuch-
euc. 3. hazerse tinieblas. o oscuridad. ꝑ. oclayouac.
otlayouatimomā. 4. aver miedo q le venga algū mal.
ꝑ. oninoetēma. onitlatēma. 5. hembra preñada. ca.
notecmah. 6. temer el peligro del pto. ꝑ. onitlacuima
oninomahtli. 7. por ventura. 8. bolverse ratō. ꝑ.
oninoquimichcuel. 9. temer así algun mal o a otro.
ꝑ. onictēma. onictlatēmachili. 10. Remediar. ꝑ. onino-
pahci. 11. acótrece. ꝑ. nopan omochish. 12. Nauaja
d' piedra. cmo. nitz. 13. en la boca. ca. nocamac.
14. la varriga. ca. noxillan. 15. Nacer falso de los
beque. ꝑ. onitēquyah. onitēquatiz. quatic. 16. Nacer
falso de las narices. ꝑ. oniyacauetiz. quatic. oniya-
cacoten. 17. Nacer boquimuerto. ꝑ. onitēpatzin. on-



Third Chapter, of the Stars Called Castor and Pollux.

821
782

These people paid particular reverence and [made] special sacrifices to Castor and Pollux, in the sky, which move near the Pleiades, which are in the sign of Taurus. They made these sacrifices and ceremonies when [the stars] newly appeared to the east after sunset. After having offered incense, they said: "Now [hath] Yoaltecutli come forth, and Yacauitzli. What will come to pass this night? Or what end will the night have—fortunate or adverse?" Three times they offered incense (and [this] must be because they are three stars), the first time at the first quarter of the night, another time at ten, and the third [time] when it beginneth to be morning.—They name these stars *mamalhuatzli*, and by that same name they call the sticks with which they drill a fire; because it seemeth to them that they somewhat resemble [the stars] and that from them there came to them this manner of producing fire. From this it was customary that the

Hacia esta gente particular reuerencia y particulares sacrificios a los masteleros del cielo q̄ andá cerca de las cabrillas que es en el signo del toro. hazian estos sacrificios y ceremonias q̄ nueuamente parecia por el oriente despues de la puesta del sol. Despues de auer ofrecidole encienso, dexian ya salido yonaltecutli y yacauitzli, que acontecera esta noche o que fin abra la noche prospero o aduerso. Tres vezes ofrecian encienso y deue ser porque ellas son tres estrellas. la vna vez a p̄ma noche. la otra vez a hora de las diez. la 3ª quando comienza amanecer.—llaman a estas estrellas mamalhuatzli y por este mismo nombre llaman a los palos con q̄ sacan humbre porq̄ les parece q̄ tienen alguna semeiança cō ellas y que de alli les vino esta manera de sacar fuego. De aqui tomaron por costumbre de hazer unas quemaduras en la boca los varones a honrra de s̄jlas estrellas. Dexian que el q̄ no fuese señalado de aquellas que-

821
372

ñenocuilin. tempucuilin. 18. Nacer birgo. β . onispa-
tulin. ñenocuilin. vacalinh. 19. nacer monera.

000



Capítulo tercero de las estrellas llamadas nua-
nabaja

1. Mamalhuastli.

Ya iquac vuhaci, valmoxema tlenamacoia. tleno-
uiloya. γ . mitoya, ovalhuetz in yualocutli, in
yucanisti: quen vetzi in yualli quen tlathuiz. Auh
yn hin tlenamacoia expa γ mochinaya, γ q γ yn
tlapoyava, tlacumbelapoyava, yom netetquispá,
tlatlalchipan, γ quac hin neoyaya nenitremanaloya:
 γ expa tlenamacoia, γ quac yn tlavincalleua, tlauis-
calli moqetz, yn tlatlalchipan, yn γ tlathuivac.
Auh γ nic mitos mamalhuastli, γ tech monenueilla yn
tlapaviti: γ chica yn iquac tlacumbelano, ca mona-
moli yn tlavincalli, γ nic vetzi, γ yc xocla, γ nic moqetz
tlal. No yom γ nic monetlatiyoia, γ nic monetlatiyoia
toqichai, γ chocel quimacacia, mimacacia, γ maca-
noia, mitoya quimach yn γ q'n amo nemetlatile,
 γ mac tlacumbelano γ mictlan yn iquac omic.
 γ chica yn toqichai muchi tlacel monetlatiyoia,
nemete γ mac quimachaya, quimachaya yn
inocmetlatil: γ quimachaya yn mamalhuas-

1. Las estrellas que se llaman nuanabaja. 2. este
es el nombre de aquellas estrellas. 3. p'ma noche.
oscurecese la noche. β . oclapoyava. 4. mucho. o
rexio. 5. la hora de echarse a dormir. ca. nuretequis-
pan. 6. la hora de tirar las borinas. ca. noxlapitza-
lipá. 7. la hora de ofrecer sangre de las orejas. 8. la
hora de ofrecer puntas de maguay ensangrentadas.
9. anamar el alua. β . oclauizcalleua. 10. quando el
alua esta ya bien demostrado. β . oclauizcalli moqetz.
11. parecerse la tierra con la luz del alua ya muy clara.
 β . oclatlalchipan. 12. ante de qmanecer. o junto al
alua. 13. compare. o semejar. pre. onitlaneneuili.
onitlaneneuili. 14. instrumento de palo pa sacar fuego.
ca. notlequauh. 15. sacar fuego co aquel instrum. β .
onitlequauhtla. 16. barrenarse. β . oninomatla. 17.
con que. 18. salir. β . ouez. 19. brotar. β . euntac.
20. encenderse. β . onepiz. 21. quemar la moxoca es
vnaa pan. β . oninomatlati. 22. temer a otro. β . on-

821 men make certain burns on the wrist in honor of maduras quando se muriere q̄ alla en el infierno
372 those stars. They said of him who was not marked avian de sacar el fuego de su mollica burrendola
[775] by those burns that, when he died, there in hell they como q̄a aça sacó el fuego del palo.
would produce fire on his wrist, drilling it as those
do who here drill fire with the stick.

821 The star Venus these people named Citlalpol or A la estrella de venus la llamaua esta gente citlal-
787 Uey citalin, and they said that when it riseth in the pul, vey citalli y dexian que quando sale por el ori-
ent it maketh four assaults. The [first] three times ente haue quatro arremetidas, y a las tres luz poco y
it shineth little and hideth again; and at the fourth bueluese a sacender: y a la quarta sale con toda su
it cometh forth with all its brightness and followeth claridad y procede por su curso. y disen de su luz que
its course. And they say of its light that it is like parece a la de la luna. En primera arremetida teni-
that of the moon. On its first assault they held it an ania de mal agüero diciendo que traya enfermedad
omen of evil, saying that it brought sickness with it. consigo, y por esto cerrauan las puertas y ventanas
And therefore they shut the doors and windows so porq̄ no entrase su luz. Y a las vezes la llamavan por
that its light might not come in. And sometimes they buen agüero. Y al p̄ncipio de t̄po que començaua a
took it as a good omen. And at the beginning of the aparecer por el oriente matauan hombres capciosos por
time that it started so appear to the east, they slew su reuerencia, y ofrucianle la sangre salpicando havia
captive men in reverence to it, and offered it their ella con los dedos.
blood, spattering it toward [the star] with their
fingers.

[31.]

65. 9 lah vixtlan, tequaxar, no yuh quixipanaya,
quixipanaya ya hanc yuamachail.

quimacn. 23. temer. 24. oñimacn. oymacnec. 24.
el q no tiene auestas quemaduras 2 la monaca. 25.
inferno. 26. de ambas pta. 27. mano o monaca. ca.
nomac. 28. ordenar en rencle. 29. onicvniupan. onicte-
tepan. 29. quemadura de la monaca. ca. nonema-
chail. 30. yuutar. o remedar. o arestar. 31. onictlaye-
localhui. 31. vstar alguna cosa puesta en rencle.

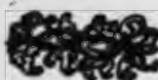
000

I. Cichilpui.

Vey cichilpui.

Mitoa yn iquac yancuican valcholan, valquica n²ip⁴
2. 4. 2.
polini, popolinicmetni: auh catapan vel cueponi cue-
6. 7.
ponimotaila, cueponica, tlancicnic yuhquin met-
talia yz tlancicni. Auh yn iquac yancuican valcholan,
8. 9.
cencia masitilli motexaya, nemuachiloya, noviyau
10. 11.
motexatracaya yn decalli yn puchquievatl, mitoxaya
12. 13. 14. 15.
apo cocolingo yzla alqualli quixquicniz yn eq'paco:
16. 17. 18.
auh yn quimacn quixquicniz. Auh no micoxaya yn
19. 20.
izc valcholan, yuachiloya, quixquicniz yuachiloya
21. 22.
9 masochi: onicvniachiloya, onicvniachiloya.
23.
onictlaye.

1. el huevo de la mañana. 2. saltar. o arremeter. o
huyr. 3. onicholo. 3. desaparecerse. pre. onipolul.
4. a la postre. 5. salir. la estrella. o brotar. o resultar.
pre. onicvniupan. onicvniupan. onicvniupan.
catca. onicvniupan. 6. así como. 7. esplandecer
la luna. 8. onicvniupan. 8. imprimir temor. o espanto.
9. masitilli onicvniupan. 9. en todo lugar. 10. encerrarse.
pre. onicvniupan. 11. humero. ca. onicvniupan. 11. no-
quixquicniz. 12. cosa enferma. o que causa d' enferme-
dad. 13. algo. 14. cosa mala. o cosa dañosa. 15.
trayer. aca. 16. onicvniupan. onicvniupan. 16.
algún vena. 17. con buena. 18. morir. o matar.
19. onicvniupan. 19. matar. o morir. 20. onicvniupan.
20. reunir con sangre a los yelcos. 21. onicvniupan.
21. reunir con sangre, con el golpe del dedo medio
reunido sobre el pulgar. 22. onicvniupan. 22.
arroyar por modo de ofrenda. 23. algo



Fourth Chapter.

821

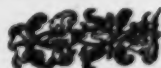
[787]

The comet these people called *citálin popoca*. Llamamos esta gente a la cometa. *citálin popoca* which meaneth smoking star. They held it as a que q. d. estrella que humea: señalaba por presencio prognostication of the death of some prince or a de la muerte de algun principe o rey, o de guerra, o king, or of war, or of hunger. The common folk de hambre. La gente vulgar decía, esta es nra hambre. said: "This is our hunger."

The flaming [tail] of the comet these people called A la inflamacion de la cometa, llamamos esta gente *citálin chamina*, which meaneth, the star cometh a *citálin chamina* que q. d. la estrella tira saca y desena dart. And they said that that dart always fell upon que siempre q. aquella uena. cuya sobre alguna cosa something living—a hare, or a rabbit, or some other bien sobre o congo o otro animal, y donde yria luego animal; and whosoever it would go, a ween was se criaba va guano. Por lo qual aquel animal no era then formed. Whosoever that animal was not to be de cometa. Por esta causa presencian esta gente de

algo en reuerencia del que esta leuau ofreciendocelo
Y tambien q. d. alçar el pie o la mano andando
haciendo arryte o dança. Tambien q. d. yrre preso
a algun lugar, o estar poco en el. Y para alçar otra
cosa no se vea. per. onitlayauh. oniniyauh. ondiya-
vau.

000



Capítulo quarto

1. Citlalin popuca.
2. 3. 4.
Minaya tlatoacanzauitl ye tlatoacmionaz, ayo aca vey
5. 6.
tlacopilli ye micuiz: Yon no quicoya ayo cana ye
7. 8.
velmoztacmaz, ayo ye oliniz tzuatl tlachinolli: yon
9. 10. 11.
anoço ye mayanalo. Quicoya y mactualti ayo tlapiu
hi, ayo apintli q'ua.

1. Cometa. 2. agujero contra los SS. y reyes. 3. murir
reyes o SS. 4. por ventura alguno. 5. persona de noble
linaje. 6. por ventura en alguna vez. 7. reuclarse
contra su. a. y. oualmotzaca. 8. leuantarse guerra.
y. ooli yn tzuatl tlachinolli. ca. notzuauh. notlachinol.
9. o por ventura. 10. a[ver] hambre. y. omayanaloc.
11. esta es aya hambre. ca. napiz. notruauilis. napiz-
miquilis. nomayanaliz.

1. Citlalin tlamin.
2. 3. 4.
Mina amo nenquiza, amo nivera ya tlaminia,
5. 6. 7.
tlacauiliza. Ah y tlaminli mina citlalinquiza,
8. 9. 10. 11.
ocillo, acomo quillo, manocrya, tlacilin, hilielo,
12. 13. 14.
notocilo. Ah y yonkica vel acmullido, notokilo,

1. La inflamacion de la cometa. 2. no pasar en valde.
y. amo nenquiza. 3. no acostecer en valde. y. amo
novera. 4. golpe de sarta. o inflamacion. ca. notla-
minia. 5. dar ocasion q se hagan gunnos. y.
onitlacuilleti. 6. cosa herida con sarta. ca. notamin.

821

eat. For this reason these people took pains to cover abrigarse de noche porque la inflamacion de la
themselves at night, so that the tail of the comet cometa no cayese sobre ellos.
might not fall upon them.

The stars which are in the Little Bear these people A las estrellas que estan en la boca de la boxina
call Citlaxonecuilli. They represent them in the llama este gente citlaxonecuilli. pintanlas a manera
shape of an *z*, backwards, [of] seven stars. They say de ese rebuelta siete estrellas, dicen q estan por si
they are by themselves, apart from the others, and aptadas de las otras y que son resplandecientes.
that they are brilliant. They call them Citlaxone- llamanles citlaxonecuilli porq tiene semejanca con
[262] cuilli because they resemble a certain kind of bread cierta manera de pan que hazen a manera de ese al
which they make like an *z*, which they call *xonecuilli*, qual llaman xonecuilli, el qual pan se comia en todas
which bread was eaten in all the houses each year on las casas vn dia el año q se llama xochilbuitl.
the day named Xochilbuitl.

Those stars which, in some places, are called the Aquellas estrellas q en algunas ptes se llama el
Great Bear these people called the Scorpion, because carro. esta gente las llama esculpio porque tienen
they make the outline of a scorpion²⁵ or *alcorda*. figura de esculpion o alcorda.

25. *Esculpion*. In the original, the / may have been changed to a.

13. 16.
notlapachola, notpachola, notlapilola. Ymacxco yn
itlaminis citlala.

7. cosa a quien la estrella hirio como cō saeta. 8. Cosa
guanienta. 9. no ser comestible. 10. tener temor de
algo. β. onicmauhcayrac. 11. tener asco de algo. β.
onictlaelittac. oniquihiz. 12. hazer asco. pre. onite-
tlaelti. 13. abricarse del frio. o de otra cosa dañosa.
β. oninomahui. 14. cobijarse. β. oninololo. 15. cu-
brirse. β. oninotlapacho. 16. vestirse con las mantas.
β. oninoquenti. oninotlaqti. oninotlapili.

000

1. Citlaxomecuilli.
2. 3.
Çan yyoca onoc. iyoca neztec. tllexitoc. cuacuepo-
catoc. Aub ynic mima citlaxomecuilli ca quinepeuilla,
vel no yuhqui condamaucit tlachichiualli tlaxcalli,
6. 7. 8.
anogo tzoualli, nenecoc, cezentlapal quacultic, quate-
9. 10.
uilacachic. Xochihuitl ypan, yn quaqualoia noviyan
11. 12. 13.
cozencalpan, quitracutimanca y noviyan techachā
14.
nechiniloya.

1. La boca de bozina del norte. 2. estar por si. β. yyoca
onoca. 3. estar resplandeciendo. β. otlanextitoca. ocue-
cucpocatoca. 4. cosa hechiza. o compuesta. ca. notla-
chichiuall. 5. pan de mayz. 6. pan de semilla de zen-
zoa. ca. notzoal. 7. de ambas ptes. 8. cosa que tiene
los cabos doblados, el vn cabo contrario al otro como
es la. 5. 9. vna fiesta d' demonios. 10. comerse algo
en muchos lugares. 11. en cada casa. 12. en todo lugar.
13. en todas las casas. 14. hazerse algo para si mismo.
β. onicnochiuili.

1. Citlaxocotl.
2. 3. 4.
Çan no yuhqui quinepeuilla, quimamiqui yn itlachic-
5. 6.
lin tequani colod cutlapilacochic, mamalacichic,
7.
utemilacachic yn icuitlapil. Ypampā yc mima citlal-
colod.

1. Aquella constellacion q̄ llaman el carro o el es-
culpion. 2. Cosa semejante. 3. asemejarse a otra cosa.
o parecer a otra cosa. pret.* oquineneuili. oquinanic.
4. la aparécia o gesto. o figura. ca. notlachieliz.
5. bestia fiera. 6. cosa q̄ tiene la cola a manera de
caruato. 7. cola. o rago. ca. nocuitlapil.

§21
[176]

These people attributed the wind to a god whom they named Quetzalcoatl, something like god of the wind. The wind bloweth from the four quarters of the world by command of this god, according to what they said. The first quarter it cometh from is from the east, where they say is the terrestrial paradise which they call Tlalocan. This wind they called Tlalocayotl. It is not a furious gale; when it bloweth, it doth not hinder the canoes from moving on the water. The second wind bloweth from the north, where they say hell is; and hence they name it Mictlampa ehecatl, which meaneth the infernal wind. *In hin nel imacaro*, etc.: this wind is violent, and therefore they fear it greatly. When it bloweth, canoes cannot go on the water. And all which are on the water come out with all the speed they can [muster] because of fear when it bloweth; for often they are endangered by it. The third wind bloweth from the west, where they said was the abode of the Amazons. They called it Cuatlampa ehecatl or Cuatetzayotl, which is to say wind which bloweth from where the women abide. This wind is not savage, but it is cold. It maketh one tremble with cold. With this wind, navigation is good. The fourth wind bloweth from the south, and they name it Uitz-

Esta gente atribuía el viento a un dios q llamauan quetzalcoatl bien así como dios de los vientos. Soña el viento de quatro ptes del mundo por mandamiento deste dios segun ellos dezian. De la vna pte viene de hacia el oriente, donde ellos dicen estar el payso terrenal al qual llaman tlalocan. A este viento la llamauan tlalocayotl: no es viento furioso, quando el soña no impide las canoas andar por el agua. El segundo viento soña de hacia el norte donde ellos dicen estar el inferno y así le llaman mictlampa ehecatl que q. d. el viento infernal. Yn hin vel ymacaro etc. este viento es furioso y por eso le temen mucho quando el soña no pueden andar las canoas por el agua. Y todos los que andan por el agua se salen por temor qñ el soña con toda priesa que puedē porque muchas vezes peligran con el. El tercero viento soña de hacia el occidente donde ellos dezian que era la abitacion de las amazonas llamauanle cuatlampa ehecatl o cuatetzayotl que q. d. viento que soña de donde abitan las mugeres. este viento no es furioso: pero es frio, haze templar de frio con este viento bien se nauegan El quarto viento soña de hacia el medio día y llamane vixtilpa ehecatl q. d. viento q soña de aquella pte donde fueron los dioses que llaman vixitxhava: este viento en estas ptes es furioso,

[1]. Ehecetl.

[2.]

Motomemaya yc quimotmaya quetmalcoatl. Nauhcampā

[3.]

[4.]

[5.]

[6.]

vallauh. Nauhcampā vallauh. Ynic etxā vallauh
vampa yn iqicayampa moxotēh, quimotaya tlaloctā.

7.

Ynic ehecetl vampa vallauh quimotayotaya tlaloctayotl,

8.

9.

10.

amo cōca xamāhē, amo cēca totoca vel ypan acā-

11.

12.

13.

14.

tica vilā, vel ypan quimā yn atlan, vel ypā panā.

15.

16.

Ynic ocoā vallauh motēcā miclāmpā, aūh yn hin

17.

18.

19.

motēcayotā miclāmpā ehecetl. Yn hin vel ymācā

20.

21.

vellānācā, cōca totoca yn iqāc moxotēh, amo

22.

23.

vel quimācāpā y acāll amo vellānācā, amo vel

tlāntāpācā, aūh yxtāpā vilā, aūh tlānēcācā

24.

25.

yn itlan, cān mānācācā, mānācācā yn tlāp-

26.

27.

nācā, yn atācā, y tlānācā, yn tlānācā yn

eqūnācā cā xātlāmpā ehecetl yn omoqēcā, yc

28.

29.

cēca motēmā, motēcācā, vel motēcācā

30.

31.

32.

omēpācācā, omēpācācā yn tlānācā, yn tēpā-

33.

34.

tlānācā, vel motēcācācā, ynic vel omēpā, cō-

35.

36.

cācā omēpā, mēpācā, achēpācā: yūh quimā cā

37.

38.

39.

40.

mēpā tēpācācā, quēpācācā yn acāll. Ynic etxā

41.

42.

vallauh motēcā cīvātlāmpā, motēcācā cīvā-

43.

yotl, cīvātlāmpā ehecetl, nō quimotayotā cē ehecetl,

44.

45.

Aūh yn hin amo cēca totoca yūh cēca yūh,

1. vieno. 2. de quatro peces. 3. venir. β. oniualla.

000

4. venir de hacia alguna parte. β. oniuallitria. 5. de

la vna pec. 6. tierra de deleytes como el parayso

terrenal. 7. Nombre del vieno que sōta del oriente.

8. no es cosa temerosa o espantable. 9. correr con

impetu. β. cēca onitotocā. 10. con canoa. 11. Yr.

β. oniya. 12. salir. β. oniquiz. 13. del agua. 14. pasar.

β. onipāno. 15. de la 2.^a pec. 16. de hacia el inferno.

o de hacia el norte. 17. llamarse. β. onihotocayoti.

18. esc. 19. Ser temido. 20. Cosa que haze espanto.

21. soñar. o estar. β. oninoquecā. 22. Yr contra otro.

β. oniq'xnamic. 23. atraer por delante. o yr a la

bolina. β. onitāuicē. onitāxtāpā. onitānēcā.

24. Salir de alguna pec con miedo. β. onimācācā.

25. remeros. caso. notāpanācācā. notānēcācā.

26. los pescadores. caso. natlācā. notātmācācā.

27. los que tiran. ca. notānēcācā. 28. recibir pena.

β. oninotēcācā. 29. darse prisa a hazer algo. β.

oninotēcācā. onēpācācā. 30. hazerse algo sin

empe. β. onēpācācā. 31. remar. β. onitānēcā.

32. darse prisa a remar. β. onitēcācā. 33. es-

forzar o arrear los brazos en el trabajo. β. oninoma-

quēcācā. 34. sacar la canoa a tierra. onicācā. onoc-

ācā. ononācā. 35. la orilla del agua. ca. natēcā.

24. The word onipācācā appears to have been omitted out in the Borgia.

821 clampa ehecatl, which meaneth wind blowing from peligroso pa nauagar, tanta es su furia a algunas vezes
that quarter where went the gods whom they call que arancan los arboles y tramoran las paredes, y
the Uioitznua. This wind, in these parts, is violent, levanta grandes olas en el agua las canoas que tope
dangerous for boating. Such is its fury sometimes en el agua echalas a fundo o las levanta en alto, esta
that it uprooeth trees and overturneth walls, and furioso como el cierpo o norte.
raiseth great waves in the water. Canoes which it
moorith in the water it calteth to the bottom or
raiseth high. It is savage like the arctic or north
[wind].

46. 47. 48.
vel tēcucmicti tepincuh, tepincuh, tetetzilimti, tete-
tzilquixti, tetetzilquixti. tēnuiyoquixti, tēcucuech-
49. 50.
quixi, tēcucuechmicti, tēcucuechmiquixti, tetzilli-
51. 52.
quauhili, tēymotlanquauhili, tetzonteconeuh. Auh
53.
nei vel ypan quinea yn arian, amo temaubti. amo
54. 55.
temauicmicti. Auh ynic naucampa vallauh checatl
56. 57.
vumpi vitzilampa, monocayotia vitzilampa checatl.

natenxipalco. 36. cerca de la orilla donde llega la
humedad d'l agua. 37. muchas veces. 38. ahoga. *β.*
onitentanmicti. 39. anegar. o sumir en el agua. *β.*
onitopolacti. 40. de la 3ª pte. 41. region donde abita
solas mugeres. 42. nombre del viento que soffia del
occidente. 43. nombres del mesmo viento. 44. empero.
45. muy cosa fria. 46. cosa que mata de frio. 47. cosa
que hierta con frio. 48. cosa que haze teritar de frio.
49. cosa q haze templar o tiritar. 50. cosa que causa
dolor en la barriga. 51. cosa que causa dolor en los
costados. 52. cosa que causa dolor en la cabeza. 53. no
es temerosa. 54. no. Cosa que imprime temor, o
espanto. 55. Y de la quarta pte. 56. la pte del medio
dia. 57. el viento q soffia de la per del medio dia.
58. temer que le venga algun dabo. *β.* onipotēma.
oninotēmat. 59. quitar la habla con temor. 60. boluer-
lo de arriba abaxo. o trastornar algo. *β.* onictzineuh.
61. quehear cosa de madera o piedra. o metal. *β.* onic-
pustec. 62. derrocar. o desbaratar. *β.* onicxitim. onic-
xini. 63. pared. ca. notpan. 64. casa de paja. ca.
notxal. 65. llevar el viento. *β.* oniquocatucti. 66. Seto
de cañas o de otra cosa. ca. notlatxacul, nochinancal.
67. la mar. 68. alborotar o remouer. *β.* onicolini.
69. hicher. *β.* onitreponeça. 70. hazer hervir el agua.

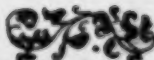
58.
Auh yn hin cenca vel ymacazo, mimacaci, netēmacho
59.
aoc tenauatlili. aoc tetlatotli. Ypāpa cenca totoca,
cenca tlamouhcia. Quinea yn iquac moqueriza, vel
60. 61. 62.
quitzineua, quipoteque yn quavtil yon quixitini
63. 64. 65.
yn tepauili, yn tepāpalli, yn xacalli. quichcatotia yn
66. 67. 68.
tlatzaculli, y chinoucalli. Auh yn vey atl vel colinia,
69. 70. 71.
quiponeça, quiponeçakia, ca cuocōyotia, yuhquin
72. 73.
tetzucotimomani. cocomocotimomani: auh yn acalli cauo-
moyani, cauoçlaça, vel no yuhqui, quinamiqui y
miclōlpe checatl.

821

[776]

Variously they named the sheet lightning or thunder bolts. They attributed them to the Tlalocs or *tlamatzque*. They said that these made the thunderbolts and sheet lightning and peals of thunder, and [that] they smote with them whomsoever they would.

Por diversos nombres nombran al relampago o rayo atribuyéndole a los tialoques o tlamatzque. Decían que ellos hazían los rayos y relampagos y truenos y ellos herían con ellos a quien querían.



821

793

[776]

Fifth Chapter

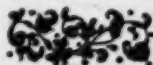
Clouds and rain these natives attributed to a god whom they called Tlalocan tecutli, who had many other [gods] under his command, who were named Tlaloc and *tlamatzque*. These [people] thought that they created all things needed for the body, such as maize and beans, etc.; and that they sent the rains so that all things growing in the earth would

Las nubes y las pluvias atribuíanlas estos naturales a un dios que llamaban tialocan tecutli, el qual tenía muchos otros debajo de su dominio a los quales llamaban tialoque y tlamatzque. Estos pensaban que criaban todas las cosas necesarias pa el cuerpo como maiz y frioles etc. Y que ellos embiaban las pluvias para que nasciesen todas las cosas que se crian

β. onicpoçonalā. onicpoçoni. 71. Causar olas en el 000
 agua o, levantarlas. β. onicacucuenyoti. 72. hacer
 estruendo las olas que quiebran. β. otetecuiçimica.
 ococomocatimanca. 73. arrojar en alto. β. onicaco-
 mayauh. onicacōtiaz.

1. tlapetlanilcol. tlapetlanilistli. much ic quino-
 2. 3.
 tzaya. quitocayotiaya syauhocolli. tlapetlanilquanil
 [4.] 5.
 ostopilquanil. Yn iquac tlapetlani, tlatlapetlani, tiz-
 6. 7.
 poyauh, tiximimiqui. tixizmaulitia, titocuitiuetzi.
 8. 9.
 Ayxnamiçualistli, ainxamiçualitli, noviyā tlatlanetz-
 moquetza, yuhquin tlatiscalli moquequetza. Ynic
 10. 10.
 vallauh valcocoliuhituh. cuetculiuhitutz.

1. Relampago. 2. niebla o exhalacion que va culebre-
 ando. 3. rayo. 4. relampaguear. β. otlapetlan. otlatla-
 petlan. 5. perder la vista. β. onixpoyauh. onixmimic.
 6. obfuscarse la vista. β. oniximauhti. 7. extreme-
 cerse. β. oninocuituetz. 8. Cosa en que se puede
 poner la vista. 9. aparecer gran claridad. β. otlatlanetz-
 timoçtz. otlatiscalli moquequetz. 10. venir culebre-
 ando. β. oualcocoliuhitia. oualcueliuhitia.



Capl. qujzo

1. Tlaloca tecutli.
 2. 3.
 Tcutl ypan machoya, ytech tlamiloya yn quiauitl yn
 4. 5.
 nel, yuh quionaya yeh quichia: yn ticqua, y tiqui,
 6. 7. 8. 8.
 yn quiloni, yn iuani, yn tonaca, yn soyelca, yn to-
 8. 9.
 cocha, yn tuncucha, yn tocemilhuiciaya yn tonaca-
 10. 11.
 yotl, in ye inquich xopanyotl yn itzmolintoc y
 11. 12. 13. 14. 15.
 ocliaoc, yn quilitl, y vauhtli, yn chian, yn syotetl,

1. El dios de su payso terrenal. el dios de las nubes.
 o el dios se las lluvias. truenos nublados. 2. atribuir.
 pres. tetch-nictlamia. β. tetch onictlami. 3. lluvia.
 4. comer. β. onitlacua. 5. beber. β. oniquic. onitlai.
 6. Cosa comestible. 7. cosa buena pa beber. 8. Cosa
 para sustentar la vida. 9. mantenimiento. o basti-
 mento. ca. notonacayauh. 10. las cosas que se hacen

821 burst forth. And when they observed the feast of this en la tierra. Y quando hazian fiesta a este dios y a
 793 god and his subjects, before the celebration, those sus subiectos antes de la fiesta ayunauā quatro dias
 whom they called *tlamacasque* (who lived in the aquellos que llamauan tlamacasque los quales mo-
 temple house named *calmecac*) fasted four days. raian en la casa del templo llamada calmecac. Y
 And, the fast concluded, if there were a malefactor acabado el ayuno si algun malhechor entre ellos avia
 among them, in honor of those gods they mishandled por honrra de aquellos dioses le maltratauan en la
 him in the lake, dragging and kicking him through laguna arrestrandole y acoteandole por el cieno y
 the mire and through the water. por el agua.

821

793

And if he tried to rise, by force they again pushed him under the water, until they almost drowned him. They who, in the house called *calmecac*, committed some fault—like breaking some vessel, or ~~some~~ such thing—these they seized and kept under guard in order to punish them on that day. And sometimes the parents of him who was thus detained gave chickens or capes or other things to the priests so that they would let [him] go and not drown [him]. To those whom they thus illtreated, neither their parents nor their kin dared show favor nor speak for them, if previously they had not freed them while they were imprisoned; and so badly did they treat [the victims] that they even left them almost for dead cast on the brink of the water. Then their parents took them up and carried them to their houses. In this feast of these gods, all the common folk see maize boiled like rice. And the priests went dancing and singing through the streets. In one hand they carried a stalk of green maize, and in the other a pot with a handle. In this way they went asking that [the householders] give them boiled maize. And all the common folk cast that boiled maize into the pots which they carried.

y si se queria levantar tornábanle por fuerza, a meter debaxo del agua hasta que casi le ahogauá. Los que en la casa llamada *calmecac* hazian algun defecto como es quebrar alguna baxija o cosa semejante los prendian y tenian guardados para castigarlos aquel día. Y algunas vezes los padres del que así estava preso daban galinas, o mantas o otras cosas a los *tlamacacas* porque lo soltasen y no le ahogasen. A los que maltratauá desta manera ni sus padres ni sus parientes osauan favorecellos ni hablar por ellos si antes no los avian librado estido presos y tanto los maltratauá hasta que los dexauá casi por muertos arrojados a la orilla del agua. Entonces los tomaban sus padres y los ~~librauan~~ a sus casas. En esta fiesta destes dioses todos los macrales comian mayz cozido hecho como arroz. Y los *tlamacacas* andaban baylando y cantando por las calles en vna mano trayan vna caxa de mayz verde y en otra vna olla con asa por este modo andauá demandando que les diesen mayz cozido y todos los macrales les echauan en las ollas que trayan de aquel mayz cozido.

75. 76. 77. 78.
 caxcocalpau etzalqualoya, cecryaca metzalbuisaya.
 79. 80. 81. 82.
 youu etzalmacevaloya, cinozpilica mitotia, tepun ca-
 83. 83. 84.
 calaqui, motlatlania, modlatlantia yn etzalma-
 85. 86. 87. 88.
 caxique, ca mouchela yn etzalli quimaca y xonocvicol,
 89. 90.
 ymoetzalcou yntlan caana./

de aca paralla. ß. onitenen. 37. çabulir algo debazo
 del agua. ß. onitopolacti. 38. arrastrar persona.
 pre. oniteuill. 39. traer alguno de los cabellos por
 fuerza. ß. teicpac onitran. 40. dar de cozes a alguno.
 ß. onitetitilicçac. 41. andar rebolviendo el agua an-
 dando debazo della. ß. onitlatzotzopotztine. onaico-
 xotztine. 42. hazer hervir el agua cõ el movimiento
 que haze el que anda debazo della. ß. onitlamomo-
 lotztine. 43. escabullirse de las manos de los que le
 quieren tomar. ß. temac oninouitlatinē. 44. hazer
 algun defecto, como quebrar algo. o trastornar algo.
 ß. ylla ononcholo. pro ylla onconitlaco. 45. avnque
 algun. 46. tropezar. prex. ninotepetlamia. 47. dar
 punta de pie a alguna cosa. prex. nitlaxixopeua.
 48. luego. 49. por esta causa. 50. prender. ßa. nicaci.
 ß. onicacic. 51. prisionero. rec. malli. 52. poner cerco
 para guardar a algun que no se pueda huyr. pre.
 onitepipia. 53. tener los ojos puestos en algũa psona
 para que no se escapulla. ß. amo oniq'xauh. 54.
 hazer aquel maltratamj. en el agua a aquellos que
 anā castiguan. ß. onitralampapacho. 55. demasi-
 adamente. 56. dar tares de cozes o masones. ß.
 onitepola. 57. fatigar. o affigir. ß. onitezcociti. onitel-
 lelexiti. 58. estar a punto de muerte. ß. ça quē

000

821

776

They said that these gods² made the clouds, the rains, and hail, snow, peals of thunder, sheet lightning, and thunderbolts. Estos dioses dexian que hazian las nubes y las lluvias, y el granizo, y la nieve, y los truenos y los relampagos y los rayos.

821

The rainbow is something like an arch of hewn stone. It showeth divers colors. When it appeareth, it is a sign of clear weather. El arco del cielo es a manera de arco de cantería tiene aparença de diversos colores. quando apareze es señal de serenidad.

78

7 [i.e. Tlalocan tecuhtli x Tlalocs x tlama ca z que -A]

In yehoantin hi moteneua tloque yntech tlamiloa onicmattoca. 59. anelar con gran angustia. *800* *800*
 y mixtli, yn quiauitl, yn tecuicli, y cepayauitl, yn popoçauhtoca. 60. estar azezando como de muerte.
 ayauitl yn tlapetaniliztli, yn tlatlatxiniliztli, yn *800* *800*
 teuitequiliztli. *800* *800*
 61. el que esta a punto de morir.
 62. arrojar algo. *800* *800*
 63. ninguno. 64. fa-
 uorecer. *800* *800*
 65. de alli. 66. tomar algo.
 67. Y si alguno. 68. temer el mal q̃ a de
 venir a otro. *800* *800*
 69. sacar. o librar. *800* *800*
 70. alguna cosa.
 71. gallina. ca. nototol. 72. comida. ca. notlaqual.
 73. por esta causa. 74. dexar. *800* *800*
 75. en todas
 las casas. 76. comer mayz cozido. 77. cada psona.
 78. hazer pa si mayz cozido. *800* *800*
 79. bay-
 lar demandando el mayz cozido por calles. 80. con
 cañas de mayz verde. rec. cintopilli. ca. nocitopil.
 81. bailar. *800* *800*
 82. entrar de casas en casa.
 83. demādar limosna. *800* *800*
 84. los bayladores q̃ de-
 mandā mayz cozido. 85. todos lo mismo. 86. el mayz
 cozido como arroz. ca. netzal. 87. dar. *800* *800*
 88. olla con asa. rec. xocvicolli. 89. olla de mayz
 cozido. rec. etzalcomitl. 90. lleuar algo colgado de
 la mano. *800* *800*
 91. notlan onican.

1. Ayuhcopanalel.

2. Yuhquin vintibqui tlatitolic. coltic ynic valmo-
 4. quenza. tlatlatlapalcoilli, motlatlapalpoah yn icla-

2. cosa armada, o hecha a manera de arco. 3. cosa
 corua. 4. cosa pintada de diversos colores. 5. cosa
 verde. 6. verdescura. 7. cosa amarilla. 8. cosa de color

821 And when the rainbow fixeth itself over a maguery, y quando de arco del cielo se pone sobre algun
they said it would cause [the plant] to dry or wither. maguery decian que le haria secar o marchitar. Y
And they also said that when the rainbow appeareth també decian que quando espensas vezes apparec el
often, it is a sign that the season of rain is about arco del cielo, es señal que ya quieren cesar las aguas.
to cease.

chichin 9 centlamandli tlapalli ytech nezi xoxochic,
 6 6 6 6
 qualtic, qualtic, iyappaltic, quipalli, iyappalli:
 7 8 8 9
 yon contic, xopaltic, xochipalli, niman ye chichiltic
 9 10 10 11
 tlapaltic, yon tlaxtalualtic, tlaxtalualli, yon tzo-
 11 12 12
 tic, tzoxtli, macaltic, matlalli. Auh quitoz yn ixc
 13 14 15
 valmoquetza, quincetia, quincetitia, quincetayotia,
 16 16 17 18
 ye macho, ye machitzi ye ino yn amo quiauit, amo
 19 19 20
 tlaciquianiz, amo tilauaz, ça quimoyava 9 mixtli,
 21 22 23
 quipopoloa, quilektia, quiyacatzacuila yn quiauitl,
 24 25 25
 yn tlaciquianiz yn tepaltilli, yn techaquani, 9 te-
 26 27
 coq'illi. Ynda cenca ometlatlali mixtli, yn ovel cui-
 27
 cuicheuac, ymonoviyaz tlilayouac, çan quipopoloa.
 28
 Yndael quiani, aocmo cenca tilauz, aocmo molhuia,
 29 30 31
 ça suachiquiani, suachtli yn onvetzti, yn onchichi-
 32 32 32
 pini, suachipizactli, avachipicilli, suachauachipicilo-
 34 35 36
 ton yn ontzicicini, yn onvetzti: anoch çan avach-
 37 37
 tilauz, avachilanatimani, suachtretzefubtimani.
 Auh quitoz quilmach ynda metl ypan moquetza, ye
 38 39 40
 macuepalcini, macoçauia, mauaqui, machichilini,
 41
 macelauia, macuetlauia. No yon quitoz yn iquac
 42
 miecpa valmoquetza ye nezi çà cuet quicaz yn quia-
 43
 uid, quitoza çan cuet yanque yn avaque, ye quicaz-
 que yn tlaloque.

naranjada o leonada. 9. cosa colorada. 10. cosa mo-
 rada o encarnada. 11. cosa azul. 12. cosa de color de
 cardenil o cosa azul. 13. demostrarse o levantarse.
 14. ovalmoquetza. ovalnez. 14. demostrar. 15. onicnecati.
 onicetrititi. 15. significar o pronosticar. 16. onicneca-
 yoti. 16. saber 16. omachoc. omachistie. 17. ser visto.
 18. oyttoc. 18. llouer. 18. quiaui. 18. oquiauh. 19. llouer
 mucho. 18. tlaciquiani. 18. otlaciquianh. otiauh. 20.
 derramar. 18. onicmonoyauh. 21. desbaratar. 18. onic-
 popolo. 22. impedir o estorvar. 18. oniquellehi. 23.
 atajar. 18. onicacatzacuili. 24. aguzero. 25. cosa que
 moja. 26. ponerse nublado. 27. ponerse oscuridad
 por razon de muchos nublados. pres. cuicuicheuac.
 tlilayoua. 28. hazerse algo reziamete. 18. oninolhui
 29. llouiznar. 18. osuachiquiauh. 30. hazer molizna.
 18. suachtli 30. ouetz. 31. caer algunas gotas de agua.
 18. onchichipin. 32. molizna. 34. ruziar con alguna
 cosa. 18. ontzicicui. 35. caer. 18. onvetz. 36. moliz-
 nar. pret.* omachtisauz. 37. estar molizneando.
 38. pararse lo uerde amarillo en disposici6 de secarse.
 18. omacuepalcinuh. omacoçauiz. 39. secarse las ramas.
 18. omatac. 40. pararse las ramas coloradas. 18. omachi-
 chiluh. omacelauiz. 41. marchitarse las ramas. 18.
 omachetlauiz. 42. de presto o prestamente. 43. los
 señores de la pluvia.